NAURUAN MODAL ASPECT and PROSPECTIVE ASPECT
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1. **Introduction**

This is a text-based study of an aspect of Nauruan grammar that relies on publications in Nauruan dating mainly to the first half of the 20th Century, including Kayser's 1936 *Nauru Grammar*, with extensive examples from the 1918 Bible, the 1976 New Testament and other written sources. This type of linguistic study based on written sources is not unique (see 'A Grammatical Sketch of North Tanna' by Kristin Sverredal and 'Preverb Usage in Shawneee Narratives' by David J. Costa)

Any developments in contemporary Nauruan are only briefly touched on as it is not within the scope of the present study.

It is to be noted that the Nauruan reflected in the 1918 Bible and the 1976 New Testament and the language material presented in the 1936 *Nauru Grammar* are taken as valid representations of different registers of spoken Nauruan during the first half of the 20th Century.

The 1918 Bible was a culmination of 19 years of translation work by the American Protestant missionary Philip Adam Delaporte, whose mother-tongue was German, having been born in Worms (Palatine), Germany. Delaporte arrived on Nauru in 1899 and set about learning Nauruan and was helped in his translation endeavours by a number of Nauruans, notably Timothy Detudamo (later Head Chief of Nauru), Jacob Aroi (later Pastor and educator), and Deireragea (later Chief of Anibare District).[1] Apart from short periods of furlough, Delaporte was resident on Nauru from 1899 until he was excluded from returning to Nauru in 1915 while on furlough in the U.S.A. as he was viewed as a German sympathizer. He was in the U.S.A., along with Timothy Detudamo, to complete the translation work and to arrange for the printing of the Bible in the U.S.A.

The 1976 New Testament is attributed to the Roman Catholic missionary Alois Kayser, who served as a missionary to the Nauruan people between 1902 and his death due to

mistreatment by Japanese military authorities in 1944. He was absent for a brief period during WWI when he was required to leave Nauru by the Australian occupying forces as he held a German passport – Nauru having been a German colony between 1888 and 1914. As an Alsatian, his mother-tongue was German (Alsatian), and his citizenship status was German until 1918, then, when Alsace-Lorraine reverted to French control, he became a French citizen. He was recognized as an expert on the Nauruan language and all things Nauruan. His is the 1936 *Nauru Grammar* (apparently handed to the Nauru Administration in 1937).[2] On the basis of Aloys Kayser having died in 1944, I am of the mind that the 1976 New Testament was actually ready for publication prior to the occupation of Nauru by the Japanese in 1942.

There is uncertainty about the dialect situation on Nauru prior to German annexation. What is known is that in pre-colonial days there were two alliances, splitting the island into a northern alliance centered on Ewa (which included at the time what are now Nibok, Uaboe, Baitsi, Ewa, Anetan, Anabar, Ijuw, and half of Anibare districts), and a southern alliance centered on Meneng (which included at the time what are now half of Anibare, Meneng, Yaren, Boe, Buada, Aiwo, and Buada districts), while Denigomodu usually allied itself to Buada. Whether this split was also manifested in a dialectal way is not known. [3]

It is of interest that Delaporte set up his mission in the pre-colonial southern alliance area (Orro hamlet being situated in present day Boe district), while the Catholic mission that Kayser joined was located in the pre-colonial northern alliance area (Ana hamlet being situated in present Ewa district). So, if there were dialectal peculiarities based on the pre-colonial alliance areas, these may have been reflected in the Nauruan of Delaporte and Kayser.

The Nauruan language itself is recognized by linguists as being a divergent member of the Micronesian language family – itself a division of the Oceanic Group within the extensive Austronesian language family. [4] As far back as 1986, Frederick H. Jackson intimated that both Nauruan and Kosraean were the earliest settled outposts of the Micronesian peoples. [5] Researchers have not been able to pinpoint the stepping-stone of the Micronesian peoples other than they came from 'Near Oceania' (the Bismark Archipelago and the Solomon Islands, as well as perhaps the northern Vanuatu islands) between 1500 B.C. and 200 B.C. (Petersen 2009:39,40).

Figure 1. Phylogenetic Tree of the Micronesian Languages (from Andrea Bender and Sieghard Beller, 'Ways of counting in Micronesia', Historia Mathematica 56 (2021).
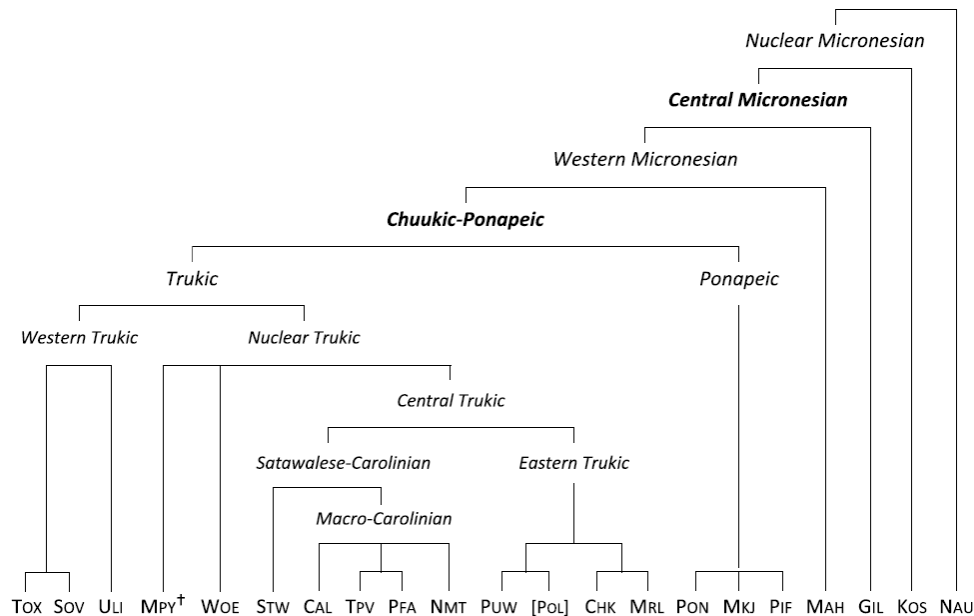
Reference:

CAL = Carolinian
CHK = Chuukese
GIL = Kiribati
KOS = Kosraean
MAH = Marshallese
MKJ = Mokilese
MPY = Mapia (extinct)
MRL = Mortlockese
NAU = Nauruan
NMT = Namonuito
PFA = Pááfang
PIF = Pingelapese
POL = Pollapese (dialect continuum with Puluwatese)
PON = Pohnpeian (including Ngatikese, which is a divergent dialect of Pohnpeian)
PUW = Puluwatese
SOV = Sonsorol
STW = Satawalese
TOX = Tobian
TPV = Tanapag
ULI = Ulithian
WOE = Woleaian

Nauru is a small island of circa 21 square kilometers (8.1 square miles) almost straddling the Equator in the Western Pacific. Until German annexation in 1888 Nauru was a sovereign polity, although it had had a small number of European/American residents of various moral propensities from the 1830s onwards, some wielding considerable power (of a negative kind). Their arrival coincided with the explosion of the Pacific whaling industry.

The first census taken by the German Imperial authorities enumerated 1,294 islanders. However, the population prior to European contact would have been significantly greater.

Paul Hambruch in his work on Nauru in 1910 (Ergebnisse Der Südsee-Expedition 1908-1910: II. Ethnographie: B. Mikronesien, Band 1: Nauru, 1 Halbband. Hamburg: L. Friederichsen & Co., 1914, pages 59 – 62) obtained the names of some 169 hamlets (homesteads), 40 of which were uninhabited in 1910. So, the pre-contact population may have been nearer 2,500 during drought free periods and barring natural disasters like tsunamis or cyclones.

Like all of the Pacific islanders, the population collapsed from the moment of European contact with the introduction of influenza varieties unknow to them, as well as Measles and Smallpox. Similar stories of population collapse have been recorded for the Iles Sous-le-Vent in the the Society Islands (100,000+ down to 8,000 in a fifty year period); the Marquesas Islands (circa 100,000 down to 12,000 in a fifty year period; Hawai'I (300,000+ down to 190,000 in a fifty year period) (see Sodter, F. 1993. L' Histoire Démographique. Atlas de la Polynésie Francaise. Institut français de recherche scientifique pour le développement en coopération; Robert C. Schmitt. 1971. New Estimates of the pre-censal population of Hawaii. The Journal of the Polynesian Society Vol.80, No. 2.); and a similar collapse for the First Nations of the Americas from the moment contact was made with Europeans. These collapses are mostly unrecorded (as with Nauru) as they pre-date sustained European contact.

Map 1. Map of Micronesian Language Family (https://commons.wikimedia.org/wiki/User:Tyk)
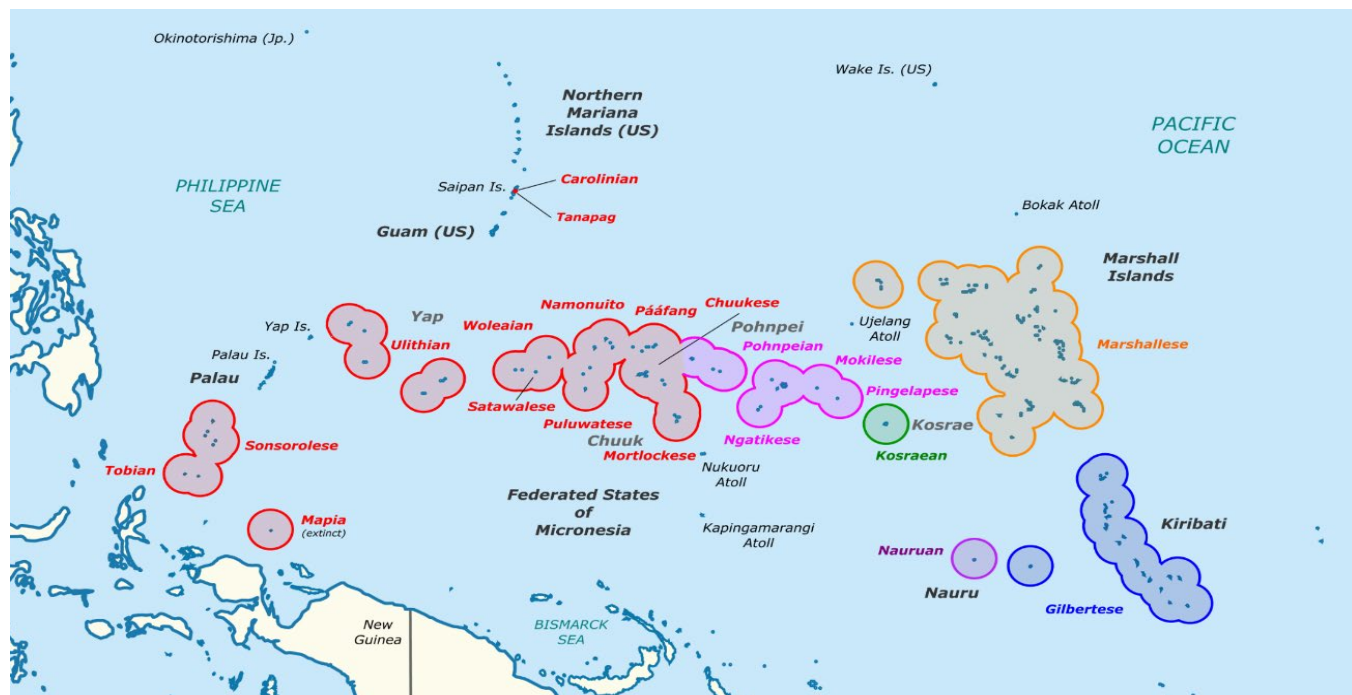
*Map 2. Micronesian Expansion (from Andrea Bender and Sieghard Beller, 'Ways of counting in Micronesia',
Historia Mathematica 56)*

Micronesian pathways in blue, non-Micronesian ones in dark red.
*Shaded circles indicate a 100-mile radius around islands, the average distance of an overnight voyage (Marck,
1986)*
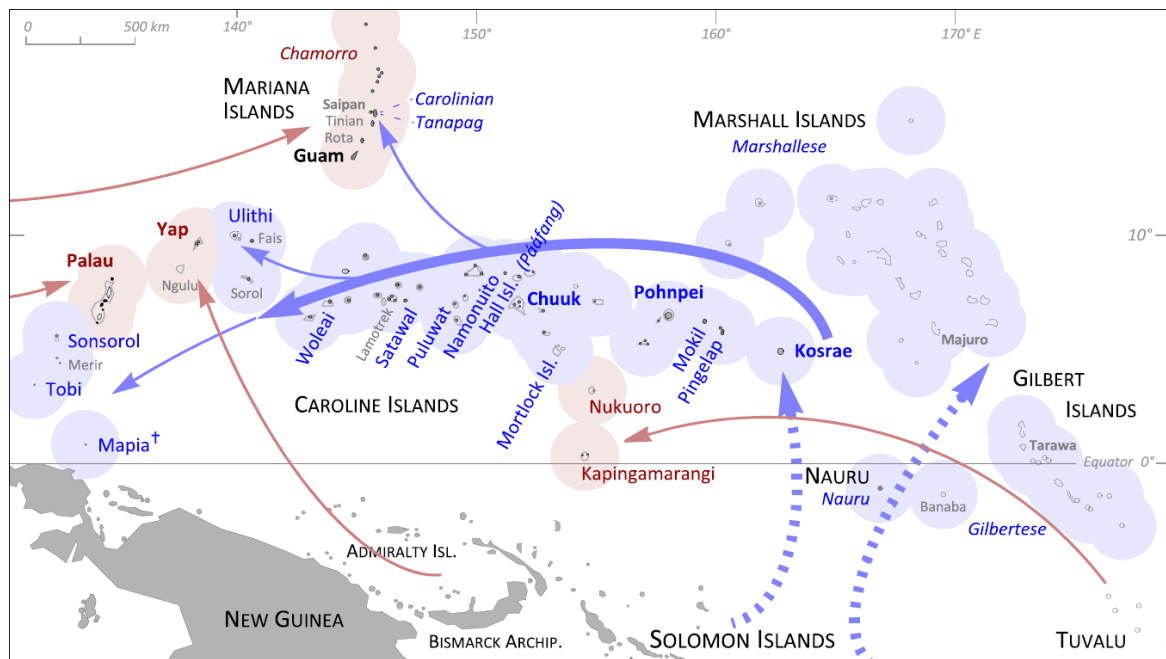
2. Current Status of Nauruan.

The Nauruan language is confined to the island of Nauru (an independent republic since 1968), though there are small communities of Nauruans in neighbouring countries (Australia, Fiji, New Zealand among others).

No mention of the Nauruan language is made in the Constitution of Nauru (1968), but, as Xavier Barker has noted:

"….it appears to have become the *de facto* official language in government, the media and education without any legal support".
(Barker, Xavier. 2012. English Language as Bully in the Republic of Nauru. In: English Language as Hydra: Its Impacts on Non-English Language Cultures , Rapatahana, Vaughan and Pauline Bunce (editors). Volume 9 of Linguistic Diversity and Language Rights)

Concerns exist that the lack of state sponsorship and the lack of Nauruan language classes in the schools is threatening Nauruan[6], as well as the possibility of the creolization of Nauruan through English. See the May 25, 2021 article at https://www.loopnauru.com/nauru-news/workshop-preserve-nauruan-language-100614

Figure 2. News Report on Concerns for the Nauruan Language.

The following figures are taken from the "National Report of Population and Housing – Census 2011".

At the time of the 2011 census, the population of Nauru was 10,084.

According to the 2011 Census, 93% (circa 9,300) of the population of Nauru gave Nauruan as the language of the home.

Although 66% of the population were enumerated as able to speak English, only 2% of the population gave it as the language of the home.

The 2011 Census also revealed that 6% could speak Kiribati, 2% some form of Chinese, although these languages were not necessarily the language of the home.

95% of the population of those 5 years and older were enumerated as able to speak Nauruan.

The population is projected to peak mid century at 11,000, with a steady decline until the end of the century, with a 2100 estimate of circa 5,800 (UN World Population Prospects 2019).

3. Phonetics.

The most recent study in Nauruan phonology is by Kevin Hughes (The Synchronic and Diachronic Phonology of Nauruan: Towards a Definitive Classifification of an Understudied Micronesian Language, 2020) and he indicates 7 vowel phonemes.

Table 1. Nauruan Vowels in IPA (adapted from Hughes 2020:15).

	Front	Central	Back
High	i	ɨ	u
Mid	e	[ʌ]*	o
Low	æ	a	

* Hughes 2020 uses the IPA symbol [ɐ] for [ʌ]. He considers it to be an allophone of /a/.

3.1.   Description of Consonant Phonemes.

The Consonant inventory allows for at least 23 phonemes.

Table 2. Nauruan Consonants in IPA (adapted from Hughes 2020:15).

	Bilabial	Alveolar	Palatal	Velar
Stop	pʲ bʲ pˠ bˠ	t d tʃ dʒ		k g kw
Nasal	mʲ m:ʲ mˠ m:ˠ	n		ŋ
Glide			ɟ j	w
Rhotic		r řʰ		

The following description of Nauruan consonant phonemes has been adapted from Hughes 2020:16–100.

/pʲ/ voiceless palatalized bilabial stop
        [p] before /i/ and /e/
        intervocalic lengthening

/bʲ/ voiced palatalized bilabial stop
        [b] before /i/ and /e/, and word-final
        intervocalic frication possible [β, βʲ]
        phrase final [p]

/pˠ/ voiceless velarized bilabial stop
        [p] before /o/ and /u/, and word-final
        velarization optional before the central vowels /a/ and /ɨ/
        intervocalic lengthening

/bˠ/ voiced velarized bilabial stop
        [b] before /o/ and /u/
        [p] in phrase-final position
        velarization optional before central vowels /a/ and /ɨ/

/t/ voiceless apical stop
        intervocalic lengthening

/d/ voiced apical stop
        [t] in phrase final position

/tʃ/ voiceless palato-alveolar affricate
        only before /i/

/dʒ/ voiced palato-alveolar affricate
        only before /i/

/k/ voiceless velar stop
        Intervocalic lengthening

/g/ voiced velar stop
        [k] in phrase final position
        can surface as [ɣ] intervocalically

/kʷ/ voiceless velar stop, secondary labialization

/mʲ/ palatalized bilabial nasal
        [m] before /i/ and /e/, and word final

/mːʲ/ geminate palatalized bilabial nasal.
        [mː] before /i/ and /e/, and word final

/mˠ/ velarized bilabial nasal
        [m] before /o/ and /u/ and word final
        velarization optional before central vowels /a/ and /ɨ/

/mːˠ/ geminate velarized bilabial nasal
        [mː] before /o/ and /u/
        velarization optional before central vowels /a/ and /ɨ/

/n/ apical alveolar nasal

/ŋ/ velar nasal

/w/ rounded labiovelar glide

/ʝ/ palatal consonant with light to moderate frication which is variably absent; [ʝ] ~ [j]

/j/ palatal approximant

/r/ alveolar trill

/ř/ fortis trill

3.2. Some Observations of Sound Changes in Nauruan during the 20th Century.

There are several sound changes and changes in syntax that have occurred in Nauruan since the first half of the 20th Century, which may be due to the influence of English and/or the unfortunate loss of many of the language gatekeepers during the 2nd World War. [6] The governments of Nauru since 1945 have not fostered the development of Nauruan as a literary medium, nor is it taught in Nauruan schools.

Among the changes are:

a. *The 'monophthongization' of the dipthongs [ai, ae] to [e]*: i.e.

'aiquen', one > ekwen

'aiju', three, > eɟu

'aijimo', five > eɟimʲo

'aeiu', seven > eiju

'ngain', his/her child > ngen

b. *The lowering of the dipthongs [ao, au] to [o, ou]*

c. *The raising of vowels*, example:

'eõ [eʌ]' , 'not' > ia [iʌ]

'eadu' > iadu

'-en' Perfective Aspect Suffix > -in

d. *'-ow' is simplified to /-o/*, example:

'miow', fear > mʲio [mio]

e. *Between high vowels, /j/ (which represents the palatal glide) is moving towards a fricated allophone, [ʝ]*: e.g. 'aijimo', 'five' > 'ejimo', > 'eʝimo'. Already in pre-contact Nauruan /j/ had a fricated allophonic variant in certain environments (see NG2) - this is spreading.

f. *The diphthongs [ia, io, iu] which normally represented an intial non-syllabic vowel glide [i̯a, i̯o, i̯u] have drifted to [ja; jo; ju]*; its sound varies from /j/ to the fricated sound [ʝ], which is gaining the upper hand: e.g.

        'ian', 'in it' > [jan/ʝan]

        'ion', 'an, a' > [jon/ʝon]

        'iut', 'Guettarda speciosa' > [jut/ʝut]

        ijõñ, below > ʝaŋ [ʝʌŋ]

g. */t/ before the high vowel /i/ represents a voiceless affricate [ts], which in contemporary Nauruan has moved towards a voiceless palato-alveolar affricate [tʃ]. /d/ before the high vowel /i/ is the voiced counterpart, [dz], now moving towards [dʒ].*

h. *The fortis rhotic, which is represented by the glyph /ř/ in Hughes, in contemporary Nauruan appears to be merging with the usual rhotic /r/ in a number of speakers* (see Nathan 1973.1:6,7; Hughes 2020:23, 97-100).

i. An instance of language change mentioned by Hughes (Hughes 2020:80) is the confusion on the role of denasalization in the language. Although not all of the rules for denasalization have been ascertained from written records, denasalization usually occurs when a word-final /n/ is followed by a high vowel within a phrase. However, it has been observed in contemporary Nauruan that word-final /n/ is being regularly denasalized to /t/, to the point that many are uncertain when a final /n/ should be pronounced with a final /t/; this alternation was not observed in Nauruan during the first half of the 20th Century. It seems to have been present to some degree by the 1970s as Nathan makes an interesting observation (Nathan 1973.1:5) :

    "In word-final position there exists a set of nasal phones whose phonemic identity has not yet been entirely established. They are 'prestopped nasals' [ᵇm] and [ᵈn]…[ᵈn] I have no explanation, except that it may somehow be connected with a morphophonemic alternation between /n/ and /t/."

This obervation by Nathan may be part of the explanation for denasalization.

It could be that in an earlier stage of Nauruan, pre-stopping of /n/ (giving /^{d}n/) began to develop intervocalically at word boundaries, but only where the following word began with the high vowels /i/ and /e/ . The pre-stopping then developed into the denasalization process observed during the first half of the 20th Century.

While occuring before the nominal prefix/absolute marker, the denasalization of /n/ to /t/ is not present before all high vowels.

Denasalization does <u>not</u> appear to be triggered:

> (i) between compound adpositions
> (ii) before locative adverbs
> (iii) before the 3rd Person Singular Dependent Pronoun 'e'
> (iv) with Proper Nouns (Personal Names, geographic names) ending in '-n'
> (v) before nouns modified by possessive suffixes or the contruct suffix, or the simple demonstrative
> (vi) 3rd Person Singular forms of the General and Relative Possessive Classifiers followed by a high vowel (except inverted possessive clauses)
> (vii) Unrealized Aspect Marker 'nan' (Except in restricted cases)
> (viii) when the Applicative Suffix *ei/eiy* is suffixed to a word-final *-n*.

Whether denasalization is/was an optional morphophonetic change, and/or influenced by the stress or lack thereof of the high vowel, has not been ascertained.

With the spread of denasalization in word-final position by analogical levelling, the syntactic reasons for the process are becoming blurred, causing confusion in the minds of the younger cohorts of mother-tongue speakers.

i.   *Syncope and ellision in oft-used words*, i.e.

ekegen > eken (what?)
ijegen > ijen (who?)
adaga > ada (why?)
anga > nga (1S.IND)
ngea > nge (E+MED)
nuwaw > waw (go)
bwe nim > nim
bwe dogin > dogin

j.   The 3rd Person Plural Dependent Pronoun '*re*' may be replaced by '*ar*'.

k. A tendency to use the Independent Personal Pronouns instead of the Dependent Personal Pronouns

4. Orthography.

Nauruan does not at present have an official orthography, so citations are mainly given in the writing system of the original source. Although an official orthography was gazetted in the official gazette of Nauru (No.47 of 5th November 1938), it has never been implemented.

There have been several orthographies that have been used to write Nauruan. Among these are:

1. Orthography used by Paul Hambruch in his studies on Nauru in 1910.

2. Orthography used by Aloys Kayser in his 1915 "Nuwawit testament obwe me etsimeduw"

3. Orthography used in the 1918 Bible and related Protestant texts.

4. Orthography used by Aloys Kayser in the journal "Anthropos" and related journals.

5. Orthography used by Aloys Kayser in his "Nauru Grammar".

6. Orthography recommended by the Nauru Administration in 1938.

7. Orthography used by Aloys Kayser as evidenced in the 1976 New Testament.

4.1. Observations on Kayser's orthographies 1936 and 1976.

Kayser in *Nauru Grammar* (1936) was apparently trying to produce a phonetic record of the Nauruan he heard and was taught. This phonetic transcription is never fully described and even within *Nauru Grammar* there are some variations in the spelling of the same word.

With regard to the consonant inventory, his description lacks any sistematic representation of palatalized and velarized consonants or consonant gemination.

There is no systematic description or transcription of the fact that in phrase final position the voicing of oral stops in neutralized:

_b > _p

_d > _t

_g > _k

However, he was aware of the variation in some verbs, i.e.

katuk NG175 to strain > *katugien NG175* now he has strained it

He was aware of consonant gemination being a feature, but had no systematic description or transcription of it, as this quote shows (NG2):

> *"In many cases where the word begins with 'm-', this 'm-' is prefaced with a light sound almost amounting to a second, introductory 'm'… "*

Kayser was also aware of a "fleeting slide vowel" (NG3) in '*aijimo*', '5', using the spelling '*aijimeo*' in *Nauru Grammar*. This refers to the palatalized 'm' of the Nauruan sound system which Hughes indicates using the IPA glyph /m^j/. Kayser was also aware of "a hardly perceptible gliding vowel *u*" (NG3) associated with 'm'. '*pw, bw, mw*' are not systematically used to represent the velarized bilabial and nasal set. '*qu,kw*' is consistently used for the labialized voiceless velar stop,

The orthography adopted in the 1976 New Testament is a much simplified system.

All diacritics are removed from vowels:

[ä] is converted to [e]

[i̥] is converted to [u]

the velar nasal [ṅ] is converted to [ng]

the labialized voiceless velar stop [q] is invariably converted to [kw]

4.2. Observations on the Orthography of the 1918 Bible.

The orthography reduces the sound system of Nauruan to its absolute necessary parts, but one that a native speaker would be able to contend with, just as an English or French speaker contends with a very outdated and unphonetic/unphonemic writing system.

It uses 8 letters to cover the vowels.

> *The letter 'a' represents both /ɑ/ and /æ/.*
>
> *The letter 'ã' represents /e/ or an allophone of /e/.*
>
> *The letter 'õ' represents [ʌ] in most cases (latest studies treat this as an allophone of /ɑ/).*
>
> *The letter 'ũ' represents /ɨ/ (a central unrounded vowel) in most cases.*

On the consonantal side, there is no apparent evidence of an understanding of velarized versus palatalized consonants, consonant gemination, or word-/phrase final devoicing/simplification.

> *The letter 'ñ' represents the velar nasal /ŋ/.*
>
> *The letter 'q', or the combination 'qu' represent the labialized voiceless velar /kw/.*
>
> *The letter 'j' represents the palatal glide.*
>
> *The combination 'tsi' (usually written 'ti' in other orthographies) only appears before /i/.*

The 1918 Bible also uses some orthographic conventions, among which:

(a) The translators use 'ã' to represent the 3rd Person Singular Dependent Pronoun 'e' when the verb phrase it belongs to is impersonal.

(b) The translators use 'A' (capital 'a') to represent the 1st Person Singular Dependent Pronoun 'a' in all of its occurrances.

(c) Where a verb (or a pre-verb word) heads a verb phrase and has no overt person maker , it is by default 3rd Person, but the translators overcompensate by often putting a 'ghost' vowel to indicate it is a 3rd Person actor.

When 'ma', 'and' and 'bwe', 'for' precede a vowel-initial verb in such a situation, the translators often delete the vowels of 'ma' and 'bwe' (which is done is spoken Nauruan) but mirror the initial vowel of the verb or any 'ghost' vowel the translators decided on including, so you can end up with a 'dummy' vowel and a 'ghost' vowel, e.g.

mõ õ õmeata, 'and he brought it out' , actually represents m' õmeata

(d) When a final consonant of one word meets an initial consonant of the following word in a phrase, Nauruan usually interposes an epenthetic vowel (a non-syllabic "schwa" vowel /ə/) between the two consonants if the combination of the two consonants is, as Rebecca Morley observed:

"sequences that are disallowed or dispreferred within the language." (see her article "Consonant Epenthesis", https://www.oxfordbibliographies.com)

The translators do not consistently show the epenthetic vowel, and when they do it can be represented by 'e' or 'i' or 'o' or 'õ'.

(e) In the 1918 Bible both the 1st Person Dual Incusive Dependent Pronoun and the 3rd Person Dual Dependent Pronoun are spelt 'ar', but there is a difference in vowel quality, i.e.

| 1st Person Dual Inclusive Dependent Pronoun | - | ar [ær] |
| 3rd Person Dual Dependent Pronoun | - | ar [ʌr] |

4.3. Comparative Table of Nauruan Orthographies

Table 3. Comparative Table of Nauruan Orthographies.

Kayser 1936 Examples from *Nauru Grammar*	Kayser 1976 New Testament	1918 Bible	Hughes 2020
a	a	a	æ
man, he is clever;	mwan	man	emˠæn
abab, to kill	abab	abab	æbʲæp
a̤	a	a	æ
ema̤n, he is dead	eman	eman	emʲæn
a̲	a	a	a ˜ æ
wa̲ṅa, mine	wanga	waña	waŋa
ouwa̲k, big	ouwak	ouwak	oæg
a̤	a	a	æ
eoqua̤n, sun	ekwan	equan	kʷæn
ä	e	e	e
mäö, my eye	meo	meõ	mʲe-
bäö, my hand	beo	beõ	bʲe-
e̤	e	e	e
je̤t, when?	yet	jet	ijet
e	e	e	e
innen, his mother	innen	inen	ine-
aiquen, one	aikwen	aiquen	e-kʷen

e̱	e	e	e
ep̱e̱, stone	epe	epe	pʲe-n
ḇeḇe, light	bebe	bebe	bʲebe
i	i	i	i
ini, coconut			ini
i̱	u	ũ	(ɨ)
niṅeniṅ, to pull tightly	nunginung	nũñinũñ	
o	o	o	o
bobo, to smell	bobo	bobo	bˠobˠo
o̱	o	õ	a
eo̱ṅ, to cry	eong	eõñ	ijaŋ
ö	o	õ	a ~ ʌ ~ æ
ebög, water	ebog	ebõk	ebʲag
etöṅin, his father	etongin	etõñin	etaŋ-
gör , to run	gor	gõr	gar
bäö, my hand	beo	beõ	[beɨ/beʌ]
öd, go, pass	od	õd	ad
mög, dry	mog	mõg	mʲæg
u	u	u	u
dudu, to water	dudu	dudu	dudu
u̱ ü	u	ũ	u
ibügibügi, grass	ibugibugi	ibũgibũgi	ibˠugibˠugi
büm, night	bum	bũm	bˠumˠ
ṅabu̱na/ṅabüna	ngabuna	ñabũna	ŋabʲuna
mu̱ṅana/müṅana	mungana	mũñana	mˠuŋana
ibu̱, ashore	ibu	ibũ	-
u̱	u	ũ	u
iju̱, fish	iu	iũ	iju
ã	---		
ã, yes		eh	ẽ
q, qu	kw	q, qu	kw
ṅ	ng	ñ	ŋ

5. Abbreviations Used.

1	First Person
2	Second Person
3	Third person
S	Singular
D	Dual
T	Trial
P	Plural
EXC	Exclusive
INC	Inclusive
ADV	Adverbial prefix *a-, ana-*
AB	Absolute Marker/Nominal Prefix *e-/i-*
ANIM	Animate Class
APPL	Applicative suffix *-eiy/-ei*
APPL2	Applicative 2 suffix *-i*
AUG	Augmented form of demonstrative
AV	Avertive *eniy*
CAUS	Causative Prefix *ka-/ga-*
CF	Contrafactual
CL	Classifier
COM	Comitative/Instrumental Suffix *on/õn*
COM2	Comitative/Instrumental Suffix *-an*
COMM	Command *ko/kõ*
COMP	Completive *ogiten*
COND	Conditional Marker

CONS	Construct Particle *in*
DAT	Dative (indirect object) Form
DEP	Dependent Form of Personal Pronoun
DIR DIR1 – *eda/ida* upwards, out of, from DIR2 – *ädu/edu* downwards, in, back DIR3 – *ata* out, from within, upwards DIR4 – *atu* in, downwards DIR5 – *oda* steady movement forwards DIR6 – *odu* steady movement backwards DIR7 – *ruwei/ruweij/ruweiy* towards the speaker DIR8 – *n* general directional DIR9 – *w* general directional DIR10 -*dan* out, out of from DIR11 -*dun* in, back, from	General Directional Particle **eow, iow** Directional Suffixes
DIST	Distal *-no/-o̧o*
E	Emphatic Prefix ***nga-/ña-***
FAC	Factitive Prefix ***o-/õ-***
FV	Function Vowel
GPOS	General Possessive Classifier ***a-***
GER	Gerundive
IMM	Immediative ***orren/õren***
INDF	Indefinite Determiner
IND	Indipendent Form of Personal Pronoun
INTENS	Intensifier ***kor/kõr***
LOC	Locative Prefix
MED	Medial *-**na/-o̧a***
MOD	Modal ***nim/nu̧m***
MUT	Mutual familial relationship *-i*; same as APPL2
NE NEI NEII NEIII	Non-Emphatic Prefix non-emphatic demonstrative prefix, form I ***min-*** non-emphatic demonstrative prefix, form II ***mu-/mũ-*** non-emphatic demonstrative prefix, form III ***bit-***
NEG	Negative ***eo/eõ***

NP	Numeral Prefix *a-*
OBJ	Objective Form of Personal Pronoun
OP	Optative *karenaga*
PERF	Perfective Aspect Suffix *-en*
PERS	Persistive *ekeowina*
POS	Possessive Personal Pronoun Suffix
PREI	Pre-Inceptive *eitiok/eitsiõk*
PROG	Progressive *oreita/õreita*
PROX	Proximal *-ne/-o̯e*
RED	Reduplicated Form of Verb/Noun
RPOS	Relative Possessive Classifier *w-*
SUCC	Successful Outcome Suffix *wong/wõñ*
SUP	Superlative form
TAG	Question Tag
TEMP	Temporal *ngag-/ñag-*
UNR	Unrealized Aspect *inan/nan*
UNR.NEG	Negative Unrealized Aspect *eab*
V	Verb
VNI	Velar Nasal Intrusion
1976	Nuwawit Testament Etimeduw 1976
HS	Nauru 2007 Demographic and Health
hsd	Nauru Hansard
NB1	Ekegen Ngea Gott Tengeiy Atsin Turita?
NB2	Kaiõt kõ Aen Gott me Tsimor Eko Toki
NG	Nauru Grammar 1936
Nuw	Nuwawit testament obuä 1915
NuwNT	Nuwawit testament etimeduw 1915

PC	Personal Communication
SN	Sprache von Nauru 1914
TNR30	Õten Am Aia Bibel?
TNR31	Õten Am Aia Ino Ijamwan?
TNR32	Eken Ñea Ki Konan Abibõki Amen Bwieni?
TNR 33	Ijen Eow Ñune Eb?
TNR 34	Tune Emaga Iña Edae I Nan Keowen?
TNR35	Bwina Ema Nan Tik Timor?
TNR36	Ken Ngea Monibain Gott?
TNR37	I Ino Añ Konan Ãt Kaganado n Õneien Ikidõ Ñane Towe Itsimor?
PS1979	Petit Skinner Thesis
*	Unattested form or reconstructed form

6. An Overview of the Uses of the Modal Aspect Marker.

There are several ways in Nauruan to expresses the attitude of the speaker towards the state of affairs expressed in a sentence.

The modality of possibility (can, be able, possible) uses the verb '*kona, gona*', and is not discussed in this study.

Also, the modality of future action (both real and hypothetical) is discussed separately as it involves the Unrealized Aspect Marker '*inan, nan*' (see "Nauruan Unrealized Aspect" by the present writer).

This study looks at the modality of obligation, necessity, duty, and correctness which are all encompassed by the Modal Marker *nim* (variously spelt *nim, num, nüm, nu̜m*), whose phonemic realization is given as '*ni̇m*' by Hughes (2020:142). For convenience, we will call this the Modal Aspect.

English has a number of verbs that are used to indicate the modality of obligation, including:

> *must*
> *ought to*
> *need to*

As a general rule, when the Modal Aspect Marker is not part of a dependent clause the semantic field is "must, ought to, need to".

When the Modal Aspect Marker is introduced by a dependent clause conjunction, the semantic field is "should, may, might" in dependent clauses.

The following figure sets out the principal areas in which the Modal Aspect Marker is used:

Figure 3: Semantic Field of the Modal Aspect Marker.
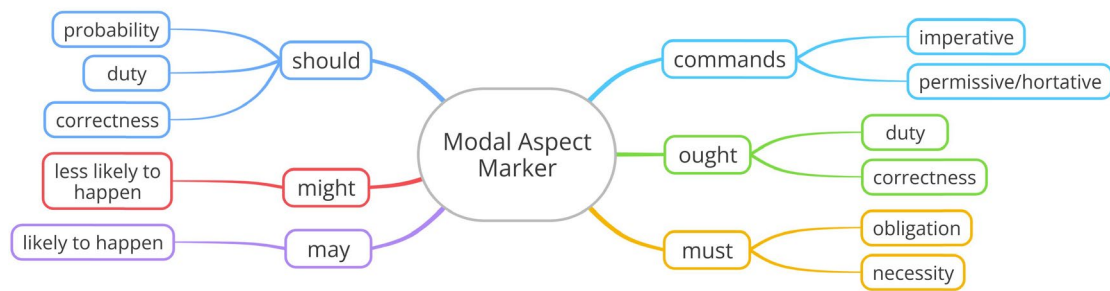
7. Phonological Processes with the Modal Aspect Marker.

There are a number of optional contractions of non-singular dependent personal pronouns with the Modal Aspect Marker.

Table 4. Contractions of non-singular dependent Personal Pronouns combined with Modal Aspect Marker.

Person		Dual	Trial	Plural
1st	Inclusive	ar [ær] + nim > arũm, ar um	aij + nim > aijũm	añ + nim > añũm, ang um
				Syncopated form
				a'm, am
	Exclusive	amar + nim > amarũm, mar um	amei + nim > ameijũm, meiy um	ama + nim > amaim, ma um
				Syncopated form
				amam
2nd		amwar + nim > amwarũm, mwar um	amwei + nim > amweiũm, mweiy um	amwa + nim > amwaim, mwa um, mwa ụm
				Syncopated form
				amwam
3rd		ar / ör/or [ʌr] + nim > arũm, ör üm, or um	arei + nim > areiũm, reiy um	No merged form

8.   Uses of the Modal Aspect Marker in Independent Clauses.

8.1.   Uses of the Modal Aspect Marker as Commands (Imperative).

It will be seen from the examples that in many instances when the Nauruan Modal Aspect construction is used in the main clause it can also convey what equates to commands (Imperative modality) in English when the actor/s is/are Second Person.

8.2.   Uses of the Modal Aspect Marker as Permissives/Hortatives.

It will be seen from the examples that in many instances when the Nauruan Modal Aspect construction is used in the main clause it can also convey what equates to Permissive or Hortative modality in English when the actor/s is/are non-second person.

8.3. Examples of the Modal Aspect Marker

8.3.1. 1st Person Singular Actor

1.

a[7]   nüm aeae   i'[8,9]   ta[10] buitega m'a[9,7]   gona NG5
1S.DEP MOD   see+RED COND   only   chance   &   1S.DEP able
I must see if it chances and I can do it / I must see if by chance I can do it

2.

a[7]   nu̱m nuwaw NG168
1S.DEP MOD   go
I must go

3.

mar[7] ta[10] mäg ko   inne bu'[9,62] a'[7]   nu̱m nuwaw me kani   oar eij[7,11]
2D.DEP only dwell COMM here for   1S.DEP MOD go   &   CAUS+fetch foodstuff+3T.POS

etet o̱   me[12] epo NG219
AB+native.almond &   AB+pandanus
you two stay here for I must go away and fetch our foodstuffs: native almonds and pandanus

4.

A[7,13]   kõñ   a[14] gamiã[7] bwa[12] A[7,13] nim õmeata a[14] gamiã[7] ũrõr[7] Ge 19:8
1S.DEP request to 2P.OBJ for   1S.DEP MOD bring.out to   2P.OBJ   2D.IND
I ask of you that I may bring out [show] the two of them to you

5.

A[7,13] nim eõ ãt an[15]   ima[16] oniñ[17] ia[18] Ge 21:16
1S.DEP MOD NEG see GPOS+3S.POS die   young   MED
I must not see the death of that child
Permissive/Hortative: let me not see the death of that child

6.

Jehova [sic; Jakob] õrai eñõgen[19] votum, mõ[12] uge, tsin ia[8] Gott emek   itũrũ[20],
Jacob   cast AB+word+CONS vow   &   say COND   God 3S.DEP+dwell by+1S.POS
me[12] eraña   ame[14] iat[20,21] emedena ñea[18] A[7,13] õd ian[20], mo[12] ome[22]
&   3S.DEP+keep to+1S.DAT in+3S.POS AB+way   E+MED 1S.DEP pass in+3S.POS &   give+to+1S.DAT
brot bwa[12] A[7,13] nim õn, me[12] ekarawin bwa[12] A[7,13] nim edua, bwa[12] A[7,13] nim kan
bread for   1S.DEP MOD eat &   AB+clothing for   1S.DEP MOD dress   for   1S.DEP MOD again
redõ eow ian[20]   an[15]   wak etõñũ[11] iat[20,21] iow[23], Jehova nan[24] ei[7,25] waña[26]
return DIR   in+3S.POS GPOS+3S.POS house father+1S.POS in+3S.POS AB+peace Jehovah   UNR   3S.IND RPOS+1S.POS
Gott, ma[12]ape une[18] ñea[18] A[7,10] õijõn bwe[12]enim   ekei[31]   ijor[23], nan[24]ei[7,25]
God &   stone PROX E+MED 1S.DEP send   for   3S.DEP+MOD make+3S.IND AB+post UNR   3S.IND
an[15]   wak Gott: ma[12] A[7,10] nan[24] oija aw[14]   main[11] ata atsin[14]   ean[14]   waña[26]
GPOS+3S.POS house God   &   1S.DEP UNR   give to+2S.OBJ part+CONS ten   from+3S.POS on+3S.POS RPOS+1S.POS
imin[23] memak ñana[32]wo[7]   oija ame[14] Ge 28:20-22
thing   all   E+MED.P 2S.DEP give to+1S.DAT
Jacob uttered a vow and said, if God is with me and keeps me on the way that I pass by in it, and gives me bread so that I should
eat and clothing so that I should wear, so that I should return to the house of my father in peace, Jehovah will be my God, and
this stone that I have planted so that it should become a pillar, it will be the house of God: and I will give you ten parts from all
my things that you give me

7.

ñag[27]e   metu a[14] ãita[28]   aget[11,21] etsin[11],   i tõ[9,29] kabõduw   añe bwe[12] enim
TEMP+ 3S.DEP go.in   to female+MED spouse+CONS sibling+3S.POS only   pour.out+DIR9 on.ground for   3S.DEP+MOD
eõ oija   etsin[11]   an[15]   karig Ge 38:9
NEG give+to sibling+3S.POS GPOS+3S.POS CAUS+create
when he (Onan) went in to his (deceased) brother's wife, he spilt it on the ground so that he would not give his (deceased) brother his offspring

8.

A   nimõ[16] nuaw mõ[34]   pan a Pharao Ge 46:31
1S.DEP MOD   go   &   speak to Pharaoh
I must go and speak to Pharaoh
Permissive/Hortative:let me go and speak to Pharaoh

9.

A   nimõ[16] riañ a Jehova Ex 15:1
1S.DEP MOD   sing   to Jehovah
I must sing to Jehovah
Permissive/Hortative: let me sing to Jehovah

10.

A   koñ aw[14]   bwa[12] atibun[30] enim   eõ ekei[31]   ion ñea[18] ema Nu 12:12
1S.DEP ask to+2S.OBJ for   *ateb*+PROX   3S.DEP+MOD NEG make+3S.IND INDF E+MED 3S.DEP+die
I ask of you that she should not become (as) one who is dead
Permissive/Hortative: please, let her not become (as) one who is dead

11.

roiũ[11]   õkõr ñune[18], me eimwi bwa A   nim ijen   bũriõ[11]   ean Je10:19
heavy+1S.POS INTENS E+PROX   &   right   for   1S.DEP MOD bear.up innards+1S.POS on+3S.POS
truly this is my grief, and it is right that I put up with it / I must put up with it

12.

tsin ia[8] amwa[7] ãt, amwa[7] nan etsiõ ame[14], bwa A   nimõ naña bet
COND   2P.DEP find 2P.DEP   UNR   sent   to+1S.DAT for   1S.DEP MOD   go+to   also
me taramawirei[33] Matt 2:8
&   worship+APPL
if you find him, you will send word to me so that I may go to him also and worship him

13.

A   nimõ[16] roudan   ian   mem   weren[11] Matt 7:4
1S.DEP MOD   remove.from+DIR8 in+3S.POS eye+2S.POS splinter+3S.POS
I must remove from your eye its splinter
Permissive/Hortative: let me remove from your eye its slinter

14.

mõ[29] rõ[29]   kamararei[33] Jesu bwe re nimõ[16]   nugoi   ma abi Matt 26:4
&   3P.DEP think+APPL   Jesus for   3P.DEP MOD use.cunning & kill
and they conspired against Jesus that they might use cunning and kill him

15.

A ũge bwe eimwi bwa A nimõ[16] eare mõ[9] õeimwi aw mũñane[32] bet Lu 1:3

1S.DEP say for right for 1S.DEP MOD write & FAC+right to+2S.OBJ NEII+MED.P+PROX also

I said that it was right that I should write and make correct for you these (things) also/ I said I must write and make correct for you these (things) also

16.

anga[7] amea[36] Gabriel[35], ngea[18] oreita oeiyo ian men[20] God me[12] eoiyon on,

1S.IND male+MED Gabriel E+MED PROG stand in+3S.POS eye+3S.POS God & 3S.DEP+send+COM

bwe a[7] num [sic] dorer me anim orean aw mout[21] imwinen ngune[18]

for 1S.DEP MOD talk & 1S.DEP+MOD bring to+2S.OBJ good+CONS AB+news E+PROX

I am Gabriel, who is standing before God and he sent me forth so that I should speak and I should bring to you this good news

Lu 1:19 1976

17.

ngagan obodien[37,38] [sic; obidien] anga[7,39] me oiyoten[37,58] anga[7,39] bwe a[7]

therefore anoint+PERF 1S.IND & send+PERF 1S.IND for 1S.DEP

nim oraiya ngabuna[40] ro[29] kananoang angoget evangelium me omwamwo

MOD cast.+to E+ANIM.P+MED 3P.DEP pity word+CONS evangel & mend

burioura[11] ngabuna[40] re meg in raroe Lu 4:18[17] 1976

innards+3P.POS E+ANIM.P+MED 3P.DEP dwell CONS heavy+RED

therefore, he has already anointed me and sent me forth so that I should speak out about the evangel [gospel, good news] to those ones who are pitiable and to mend the hearts of those ones who are in distress

18.

A nim kan pwana bet mungana[32] dagawa inon angogen bita envangelium

1S.DEP MOD again speak+to also NEII+MED.P city others word+CONS NEIII+MED evangel

in monibain[11] God Lu 4:43 1976

CONS rule+CONS God

I must again declare to other cities about the evangel [gospel, good news] of God's kingdom

Permissive/Hortative: let me again declare to other cities about the evangel [gospel, good news] of God's kingdom

19.

amunuwe[41] awe[7] idu[11], wo eo dagadabwo! A nim roudan ian mem[11]

male+2S.VOC 2S.IND sibling+1S.POS 2S.DEP NEG [be.active] 1S.DEP MOD pluck+DIR8 in+3S.POS eye+2S.POS

ngakena[42,43,44] oeret oene[45] ngaga[46] wo eo bet eed ngamana[47] edabwike kor

E+CL20[21]+MED splinter+3S.POS CL27[6]+PROX TEMP+MED 2S.DEP NEG also see E+CL21[4+MED AB+wood INTENS

ian mem[11] ? Lu 6:42 1976

in+3S.POS eye+2S.POS

you here, my brother! keep still! I must pluck from your eye that small thing there, this splinter here, since you also do not see that long timber in your eye?

20.

A erow eb eben[44,49] me a nim ongow me aeae Lu 14:18 1976

1S.DEP exchange land INDF+CL10[15] & 1S.DEP MOD go.to & see+RED

I bought a piece of land and I ought to go and look it over

21.

eab toki meõ[11] n te[9] era Jehova; bwe[9] e mamek eat[50] damarũmũ,

NEG+UNR end eye+1S.POS CONS only [be.toward] Jehova for 3S.DEP dwell+RED on+3S.POS right-hand+1S.POS

bwa[9] A nim eõ memõri Ac 2:25

for 1S.DEP MOD NEG move

it wil not end my eye of [being toward] Jehovah [I will not stop looking to Jehovah] , for he is always at my right hand so that I should not move

22.

bwa A   nimõ ririñ aijõm[11]   me eke[31] eñan   õeõgidaen[51] nanam[11] Ac 2:35

that 1S.DEP MOD do   enemy+2S.POS &   make place+CONS set.down+3S.GER feet+2S.POS

that I should do to your enemy and use it as the place for the setting down of your feet [i.e. your footstool]

23.

edetsini[52],   eimwi bwa A   nim eõ miow in pan a gamiã añõgen amea[36] patriarch

sibling+RED+MUT right   for   1S.DEP MOD NEG fear   CONS speak to 2P.OBJ word+CONS male+MED patriarch

ñea David, bwe[12] e   man, me[12] ã iriedu, me[12] emek itũrida   jũbwen ea

E+MED David   for   3S.DEP die+PERF &   3S.DEP bury   &   3S.DEP+dwell by+1P.INC.POS pit+3S.POS to

ñabũmine[53] Ac 2:29

E+CL5[11]+PROX

brothers, it is right that I should not fear to speak to you about the Patriarch David, for he has died and is buried and his burial plot is with us down to this day

24.

ediedu   buna[40] kamie[41]! mwa ome[22]   ko   towo[11]   bwe anim

sibling+RED+1S.POS ANIM.P+MED 2P.OBJ   2P.DEP give+to+1S.DAT COMM opportunity+1S.POS for   1S.DEP+MOD

pwan kor iat[21]   eo miow angogen amea[36] patriarch ngea David eman

speak INTENS in+3S.POS NEG fear   word+CONS male+MED Patriarch   E+MED David   3S.DEP+die+PERF

amea[36]   me iriedu amea   me oreita meg ubeta [sic; ubweta] murana[54]

male+MED   &   bury   male+MED &   PROG   dwell home+1P.INC.POS   NEII+CL30[3]+MED+MED

baein[11]   amea   ea ngage Ac 2:29 1976

tomb+CONS male+MED to TEMP+PROX

my brothers! given me my opportunity so that I may speak boldly about Patriarch David, he died and he was buried and that tomb of his is with us down to this time

25.

a   ogiten kaiyot aura[15]   eong me a   edun   bwe a   nim eadida

1S.DEP COMP hear   GPOS+3P.POS cry   &   1.DEP go.down+DIR8 for   1S.DEP MOD loosen+DIR1

ura[7,39] Ac 7:34 1976

3P.IND

I had heard their outcry and I came down so that I should release them

26.

A   nim ibiboki itũrũm iat[50]   Temoniba Philemon 1:20

1S.DEP MOD happy+RED by+2S.POS in+3S.POS lord

I must rejoice by means of you in the Lord

Permissive/Hortative: let me rejoice by means of you in the Lord

27.

anga[39] anim   okor taufe eow turum me wo re ame   nanga[55]? Matt 3:14 1976

1S.IND   1S.DEP+MOD INTENS baptize DIR   by+2PS.POS &   2S.DEP come to+1S.DAT E+1S.IND

I ought to be baptized by you, yet you come to *me*?

8.3.2. 2nd Person Singular Actor.

28.

wo nüm raṅ'a bitune[18] eoniṅ[17] NG5
2S.DEP MOD keep+to NEIII+PROX AB+young
you must take care of this child
[raṅ'a is the contraction for 'raṅa a', 'take care of']

29.

wo nụm kaijöt aṅög NG165
2S.DEP MOD   hear   word
you must hear the word/s
[Kayser's rendition: you must be obedient]

30.

wo nụm mogur NG168
2S.DEP MOD   work
you must work

31.

wo num raṅ'a muijibumina[53]   feast days NG204
2S.DEP MOD   keep+to NEII+three+CL5[11]+MED feast days
you must keep those three feast days

32.

wo nüm eraban ṅabụna   itugaim NG:204
2SDEP MOD   obey   E+ANIMP+MED   above+2SPOS
you must obey those over you

33.

wo nụm auwä ärumen[56] [sic]   innöm   me tönụm NG:205
2SDEP MOD   love   female+two+ANIM+MED   mother+2SPOS &   father+2SPOS
you must love two females (customary precedence of females), your mother and your father

34.

mumuönne[57] eij[7,25,39] mimuönna[57] a   pan a uw[14] nenne
NEII+CL24[26]+PROX 3S.IND   NEI+cl24[26]+MED 1S.DEP speak to 2S.OBJ   yesterday
bue wo num äwäw NG211
for 2S.DEP MOD   cut.down
this bunch of fruit is that bunch I spoke to you of it yesterday that you should cut it down
[Kayser's rendition: this bunch of fruit is the bunch I told you yesterday to cut it down]

35.

imin mụṅana[32] wo kaijötiow[21] iat[21] kereri   nuwawin
AB+thing NEII+MED.P   2S.DEP hear+DIR   in+3S.POS AB+caus+instruct concening+3S.POS
wo num okor ṅaeow ian   buriöm   ṅam wo tuk mijön NG211
2S.DEP MOD   INTENS place   in+3S.POS innards+2S.POS lest   2S.DEP still forget
those things you hear in school concerning it, you must place in your heart lest you forget it again
[Kayser's rendition: those things about which you learn at school you must conserve lest you forget them]

36.

wo nu̱m ärädu ärumena[56]   innöm   me töṅum   bu[9] e   nu̱m
2S.DEP MOD honour female+two+ANIM+MED mother+2S.POS &   father+2S.POS for 3S.DEP MOD

roquo am[15]   mäg eat[21]   äb[23] NG215
long   GPOS+2S.POS dwell   on+3S.POS land

you must honour those two females (customary precedence of females) your mother and your father so that it may be long
your dwelling on the land

[Kyser's rendition: honour your father and your mother so that you may live long in the land]

37.

eko[59]   eratequõ ine bwi[9] ta awe, me wo   nimõ mwitien[38]   añõgema? Ge 19:9 (Luther)
be.not AB+foreigner here for   only   2S.IND &   2S.DEP MOD   separate+PERF word+1P.EXC.POS

there is no stranger here except you, and you would already judge us?

38.

wo   nim kan õbũien[38] bet wõn[36]   dudanim ñaiũ[11]? Ge 30:15
2S.DEP MOD again take+PERF   also RPOS+3S.POS dudaim   child+1S.POS

must you again already take also the dudaim of my son?

39.

wo   nimõ[16] mequõr itañũ Ge 30:16
2S.DEP MOD   lie   by+1S.OBJ

you must lie down beside me
Imperative: lie down beside me!

40.

wo   nim kan õmeatu bem   ean   barram Ex 4:7
2S.DEP MOD again bring.out   hand+2S.POS on+3S.POS breast+2S.POS

you must again put you hand onto your bosom

41.

A   kõñ aw   bwe wo   nim õijõnõ   bwa[12] A   nim kan redõ a etsiedũ
1S.DEP ask   to+2S.OBJ for   2S.DEP MOD send+1S.OBJ for   1S.DEP MOD able   return to sibling+RED+1S.POS

ñabuna   re   mek ãgypten Ex 4:18
E+ANIM.P+MED 3P.DEP dwell Egypt

I ask of you that you should send me away so that I may again return to my brothers, those ones who dwell in Egypt

42.

wo nim oija ian   bema   bet iwim   in   jiũiow Ex 10:25
2S.DEP MOD give.to in+3S.POS hand+1P.EXC.POS alo   AB+offering CONS burn

you must also give into our hands burnt-offerings

43.

wo   nimõ[12] ead bem   ea mo[12] oija tekei eiwin a an   teñ ñan
2S.DEP MOD   loosen hand+2S.POS to &   give+to like   fitting   to GPOS+3S.POS want E+P+

eiwin a ñag[46] eko itũrin[60] Deu 15:8
fitting   to TEMP+ be.not by+3S.POS

you must open your hand to him and give him according to it is appropriate to his desire which is appropriate to him since he
has nothing

Imperative: open your hand to him and give him according to it is appropriate to his desire which is appropriate to him since he
has nothing!

44.

wo   nim eõ õmamado amen   makur ñea   ã[13,63]   õmarũmwi ñea   eko emit
2S.DEP MOD NEG oppress   male+CONS work   E+MED 3S.DEP   hire   E+MED be.not rich

duwen   ñea   emañada Deu 24:14
flesh+3S.POS E+MED 3S.DEP+be.pitied

you must not oppress the worker who is hired who is poor who is to be pitied

Imperative: do not oppress the worker who is hired who is poor who is to be pitied!

45.

wo   eõ rewinõ   ñage;   bwe eimwi bwa arũm   oduwet emo   memak Matt 3:15
2S.DEP NEG hinder+1S.OBJ TEMP+PROX for   right   for   1D.INC.DEP+MOD fulfil   AB+good all

do not hinder me at this time for it is right that we both should fulfill all righteousness

46.

wo   nim mawir Lu 1:28
2S.DEP MOD   be.blessed

you must be blessed

Imperative: be blessed!

47.

wo   nim eõ miow Lu 1:13
2S.DEP MOD NEG fear

you must not fear

Imperative: do not be afraid!

48.

bwe wo   nim tïed akor ngana[61] dobwar mungana engog eogiten[63] oereri an   on
for   2S.DEP MOD know INTENS E+MED.P   certain   NEII+MED.P   AB+word 3S.DEP+COMP instruct COM2 COM

awe[39] Lu 1:4 1976
2S.IND

for you must know that those words you had been instructed by them are certain / know that...!

49.

bwe wo   nim oija an   ñame tsietet   itsimor, eat[64]   aden[49]   aūra   dūra
for   2S.DEP MOD give+to GPOS+3S.POS person   know+3S.GER AB+live   on+3S.POS loosen3S.GER GPOS+3P.POS sin

for you must give to his people the knowledge of life by the forgiving of their sins / give his people...!

Lu 1:77 1976

50.

wo   nan ta od ian   men   amea Demoniba bwe wo   nim gadagadauw
2S.DEP UNR only pass in+3S.POS eye+3S.POS male+MED Lord   for   2S.DEP MOD   prepare+RED

medenan Lu 1:76 1976
way+3S.POS

you will go past before the Lord so that you may prepare his path

51.

wo   nim õijõn am   tsiõ ñage   iat   iow,   tekei aem Lu 2:29
2S.DEP MOD send   GPOS+2S.POS servant TEMP+PROX in+3S.POS AB+peace like   word+2S.POS

you must send your servant now in peace, according to your word / send your servant...!

52.

wo   nim eo uiy amea   Demoniba ngea wam   God Lu 4:12 1976
2S.DEP MOD NEG test male+MED lord   E+MED RPOS+2S.POS God
you must not test the Lord your God
Imperative: do not test the Lord your God!

53.

adaga wo   ren   bwe wo   nim ogaturae kamar? Lu 4:34 1976
TAG   2S.DEP come+PERF for   2S.DEP MOD FAC+harm   1D.EXC.OBJ
have you now come so that you should harm us both?

54.

amea   Demoniba ngea wam   God eiy[7,25,39]   ngea wo   nim adoreiy
male+MED lord   E+MED RPOS+2S.POS God   3S.IND   E+MED 2S.DEP MOD adore+APPL

me tiyo   ita turin   amea Lu 4:8 1976
&   serve   only by+3S.POS male+MED
the Lord your God he is the one you must worship and only serve him

55.

õten, wo   nim kan õredõan   a Israel monibaiũra ñage? Ac 1:6
TAG   2S.DEP MOD   again FAC+return+COM2 to Israel   rule+3P.POS   TEMP+PROX
must you again return to Israel their rulership at this time?

56.

wo tsiet bũriõũt   eñame memak, wo   nim õmeata ñea   wo   eij
2S.DEP know innards+CONS AB+person all   2S.DEP MOD bring.out   E+MED 2S.DEP chose

ean[74]   amerumene[65], bwe e   nimõ ñeijũbwen Judas ean   makur une,
on+3S.POS male+two+ANIM+PROX for   3S.DEP MOD   replace   Judas   on+3S.POS work   PROX

me ean   barũeneben apostel, ñea Judas opuduten[58]   ean,
&   on+3S.POS service+CONS   apostle   E+MED Judas   3S.DEP+fall+DIR8+PERF on+3S.POS

bwe enimõ   naña eñan Ac 1:24,25
for   3S.DEP+MOD go+to place+3S.POS
you know the hearts of all men, you must show the one whom you chooseof these two men so that he should replace Judas with this work, and with the service of an apostle, the one that Judas has already fallen by it, for that he should go to his place

---

57.

Jehova ũge a waña   Temoniba, wo   nimõ megeda eat[50] damarũmũ Ac 2:34
Jehovah   say   to RPOS+1S.POS lord   2S.DEP MOD   sit.down   on+3S.POS right-hand+1S.POS
Jehovah said to my Lord, sit down at my right hand

58.

adaga naga wo   oiyangen[66] amea   satan towen   bwe[12] enim   opwapwer
why   directly 2S.DEP give+o+VNI+PERF male+MED Satan   opportunity+3S.POS for   3S.DEP+MOD FAC+wrong+RED

wong burioum, bwe wo nim bwaiteiy amea   eanni o modangidang
SUCC innards+2S.POS for 2S.DEP MOD lie+APPL   male+MED AB+spirit 3S.DEP+good+SUP

me ewewit inon ngana rowen[51]   ngabena[49] eb? Ac 5:3 1976
&   hide   some E+MED.P exchange+3S.GER E+CL10[15]+MED land
why have you allowed Satan his opportunity so that he should successfully mislead your heart so that you should lie about it to the holy spirit and hide some, the exchange-price of that piece of land

59.

ada õkagando   ia wo   nim tsiet angõgen Jesu? NB2.17
why 3S.DEP+important COND 2S.DEP MOD know word+CONS Jesus
why is it important that you should know about Jesus?

8.3.3. 3rd Person Singular Actor.

60.

inan abuätit[67]   egän   i[9] 'e   nüm ewuina? NG75
UNR   NP+CL7[18/19]+CONS how.many COND+3S.DEP MOD   sufficient
it will be how many objects of Classifier 7 if it should suffice? ('i'e', contraction of 'ie e')
[Kayser's rendition: how many length (of string) are needed to suffice?]

61.

mwa oija   kö   yingömie bw[9]'e   nüm dorer amune[36] NG168
2PDEP give+to COMM ear+2P.POS   for+3SDEP MOD   talk   male+PROX
give ear so that this man may speak

62.

bita   mogur a   pan a kamie nenne ma'um [sic; mwa'um] raṅaṅeij ṙiriṅän[51]
NEIII+MED work   1S.DEP speak to 2P.OBJ   yesterday 2P.DEP+MOD   hurry+APPL do+3S.GER
bu[9]'e   num og NG204
for+3S.DEP MOD   finish
that work I spoke to you of it yesterday, you must hurry up the doing of it so that it may be finished
[Kayser's rendition: that work I told you about yesterday you must hurry up and have it finished]

63.

o   rä   bu[9]'e   num ek'eij[9,31]   amen   e kereri NG204
3S.DEP come for+3S.DEP MOD   act.as+3S.IND   male+CONS 3s.dep+CAUS+instruct
he comes in order to acts as a teacher
[Kayser's rendition: he comes as a teacher / he comes to be a teacher]

64.

i ta mägeda bu[9]'e   num kamarar, imụr me nuwawen NG209
only sit.down   for+3S.DEP MOD   think   later &   go+PERF
he just sat down so that he should think/in order to think, afterwards he proceded to go away
[Kayser's rendition: he sat down to deliberate and then he went away]

65.

i ta dorer me dorer bw[9]' e   nüm ta keramen, imür, ita gaidida m[9]'aken NG209
only speak   &   speak   that 3S.DEP MOD   only play   later   only break.out &+fight+PERF
he was speaking and speaking for fun, finally he broke out and then fought

66.

a   quo̲quo̲n okor bu[9]'e   num mo deidein   m[9]'a   eö gona NG210
1S.DEP strive   INTENS for+3S.DEP MOD   good   custom+3S.POS &+1S.DEP NEG able
I try hard so that it's behaviour should be good but I am not able to
[Kayser's rendition: I try hard to be of good behaviour but I can not manage it]

67.

amea   ämuit äita[28]   bu[9]'e   num ekä[31] agän   me äita[28]   eö gona
male+MED call   female+MED for+3S.DEP MOD   act.as   spouse+3S.POS & female+MED NEG able
bue[12] miowi NG210
for   negative.feelings
that man called that woman so that she should become his wife but she was unable because she despised him
Kayser's rendition: the man called the woman there to become his wife, but she would not because she despised him]

68.

ebak   eanakiwui re   mäg re   mametiow aṅe   ṅaga   eko[59] eaṅamä
numerous AB+coconuts   3P.DEP dwell   3P.DEP rot+DIR   on.ground TEMP+MED be.not AB+person

i[9]   e   nüm row NG215
COND 3S.DEP MOD   exchange

there are many coconuts, they are rotting on the ground since there is no-one that ought to buy it ('*I e*', contraction of '*ie e*')

[Kayser's rendition: many coconuts are lying around and are going rotten because nobody will buy them]

69.

ṙiṙiṅ ko   bitune tetagai bu[9]'e   num ekä[31] waṅa   otanijöṅ ion NG215
do   COMM NEIII+PROX cloth   for+3S.DEP MOD   make   RPOS+1S.POS trouser   INDF

action this cloth so that it should become a [pair of} trousers belonging to me

[Kayser's rendition: make up this cloth into a pair of trousers for me]

70.

wo   nu̧m ärädu ärumena[56]   innöm   me töṅum   bu[9] e   nu̧m
2S.DEP MOD   honour   female+two+ANIM+MED mother+2S.POS &   father+2S.POS for   3S.DEP MOD

roquo am mäg eat[21] äb NG215
long GPOS+2S.POS dwell on+3S.POS land

you must honour those two (females – customary precedence of females) your mother and your father so that it may be long your dwelling on the land

[Kayser's rendition: honour your father and your mother so that you may live long in the land]

71.

tin iö   o   buitega me mar[68] ekowoṅ amea   me wo   nan pan a
CONS   3S.DEP chance   &   2D.DEP meet.up   male+MED &   2S.DEP UNR   speak to

bu[9]'e   num rodu   a me NG215
for+3S.DEP MOD   come.down to 1S.DAT

if by chance you and that man meet up, you must tell him that he should come down to me

[Kayser's rendition: if by chance you meet the man there tell him to come down to see me]

72.

idödön muin   bu[9]'e   nu̧m ekä[31] ekadög NG215
laugh+COM tooth+3S.POS for+3S.DEP MOD   make   AB+tease

Kayser's rendition: he laughed because he wanted to tease

73.

eaṅamä re   mäg eat[21]   äb bait[21] ekegen? bue re   nu̧m raṅ' a an   mogur
AB+person   3P.DEP dwell   on+3S.POS land object+CONS what   for   3P.DEP MOD   keep+to GPOS+3S.POS work

God me eagad[9]' a itimor jamen NG215
God   &   reach+to   AB+live future

why do humans live on earth? so that they may look after the works of God and reach life in the future

[Kayser's rendition: for what purpose are people on earth? to observe the commandments of God and so reach happiness]

74.

o   gaida   ṅameta[69] Ak<u>o</u>ro bu[9]' e   nu̧m ou̧dou̧dö medenan ṅaimar
3S.DEP come.down *angame*+MED Akoro   for   3S.DEP MOD   ask+RED   way+CONS   child+1S.EXC.POS

inne aoh! NG220
here   aoh

that Akoro came down here so that he should enquire oof the way of our child aoh!

[Kayser's rendition: the stupid Akoro had to come to this very spot to inuire how our child was doing!]

75.

mõ[12] õrean[37] a amea   bwe[12] enim   aia eg   keken ñan e[70] enwinõn ũra Ge 2:19
& bring to male+MED for 3S.DEP+MOD see name what E+P --- call+COM 3P.IND
and he (God) brought (them) to him (Adam) so that he should see what names which he (Adam) calls them by

76.

Jehova õemai   Kain bwe[12] enim   eko ion abi ie[12]   ãt Ge 4:15
Jehovah FAC+mark+APPL Cain for 3S.DEP+MOD be.not INDF kill COND see
and Jehovah marked Cain so that there should be no-one (to) slay him if one finds him

77

ñea opudu ian   am   wak me ñea wo rouwõn   wam   geld ã   nim
E+MED 3S.DEP+fall in+3S.POS GPOS+2S.POS house & E+MED 2S.DEP exchange+COM RPOS+2S.POS money 3S.DEP MOD
etow bet ũrõr Ge17:13
cut also 2D.IND
he that is born in your house and he that is bought with your money, both also must be circumcised
Permissive/Hortative: he that is born in your house and he that is bought with your money, let them both also be circumcised

78.

enimõ[16]   goeow tsinim   irirñ [sic; iririñ] tekei ñune, ñea ã   abi
3S.DEP+MOD far from+2S.POS AB+do like E+PROX E+MED 3S.DEP kill
ñabũn omo   me ñabũn ebaka, bwe[12] enim   ta tsitobo ñabũn
E+ANIM.P+ 3S.DEP+good & E+ANIM.P+ 3S.DEP+bad for 3S.DEP+MOD only similar E+ANIM.P+
omo   me ñabũn ebaka, enimõ[16]   goeow tsinim   ñune Ge 18:25
3S.DEP+good & E+ANIM.P+ 3S.DEP+bad 3S.DEP+MOD far from+2S.POS E+PROX
let it be far from you the doing like this, that the righteous and the wicked are slain, so that the righteous and the wicked should be similar, let it be far from you this (thing)

79.

ãita   enim   eke wõnõ Ge 38:23
female+MED 3S.DEP+MOD make RPOS+3S.POS
she must make it hers
Permissive/Hortative: let her make it hers [her own]

80.

ã   nim eõ ririñ emakur ion ean,   bwi ta ñea eñame enim   õn Ex 12:16
3S.DEP MOD NEG do AB+work INDF on+3S.POS for only E+MED AB+person 3S.DEP+MOD eat
you must not do a work on it except that which men must eat

81.

A   koñ aw[14]   bwa[12] atibun[e] [30] enim   eõ ekei[31]   ion ñea[18] ema Nu 12:12
1S.DEP ask to+2S.OBJ for ateb+PROX 3S.DEP+MOD NEG make+3S.IND INDF E+MED 3S.DEP+die
I ask of you that she should not become (as) one who died
Permissive/Hortative: please, let her not become (as) one who died

82.

ã   nim õmeata iruwit[21]   eñõra   n mek ibwibwin   Israel ean   abũmin[53]
3S.DEP MOD bring.out outside+3S.POS place+3P.POS CON dwell grandchild+RED+CONS Israel on+3S.POS NP+CL5[11]
aeiu, mi imũr inan tik õmeatu Nu 12:14
seven & later UNR still bring.in
one should bring her outside the Israelites' dwelling place for seven days, and afterwards one must again bring her in
Permissive/Hortative: let her be brought outside the Israelites' dwelling place for seven days, and afterwards let her be brought in again

83.

ãita enim raña imin memak ñan A ogiten pan a Judg 13:13

female+MED 3S.DEP+MOD AB+thing all E+P+ 1S.DEP COMP speak to

that woman must keep guard to all the things that I had spoken to her

Permissive/Hortative: let her keep all the things that I had spoken to her

84.

e   nim eõ ren wein me eogiden Judg 13:14

3S.DEP MOD   NEG drink wine   & strong.drink

She must not drink wine and strong drink

Permissive/Hortative: let her not drink wine and strong drink

85.

eimwi bwe[12] enim   tsimine[59] eben[49]   ũbwiõra ñabũna   rõ[29] gõrõwõñ atsin

right   for   3S.DEP+MOD exist   INDF+CL10[15] home+3P.POS E+ANIM.P+MED 3P.DEP run+SUCC   from+3S.POS

inimaget[21]   ibwibwin   Benjamin Judg 21:17

among+3S.POS   grandchild+RED+CONS Benjamin

it is right thag there should be a land their home those ones they successfully flee from among the descendents of Benjamin

86.

eimwi bet amea   ñea enimõ[16] barũ eimwi bwe[12] enim   tebab debitsi

right   also   male+MED E+MED 3S.DEP+MOD take   right   for   3S.DEP+MOD carry   iron

me iwit[21]   ekado 2Sa 23:7

&   tail+CONS AB+spear

It is right that the one who should take it it is right that he should bear iron and the staff of a spear

87.

maneabin   Jehova ñea e   nimõ[16] wei eimwi bwe[12] enimõ

meaneaba+CONS Jehovah   E+MED 3S.DEP MOD   build right   for   3S.DEP+MOD

magit   omotañitañ 1Ch 22:5

xhaust+CONS   AB+good+SUP

the temple of Jehovah, the one he should build, it is right that it should be most magnificent

88.

e   nim tsi inimagen garben,   ma amwam eõ ñañei Ru 2:15

3S.DEP MOD   glean among+3S.POS *garben* [sheaves] &   2P.DEP+MOD NEG ridicule

she must glean among the sheaves and you must not ridicule her

Permissive/Hortative: let her glean among the sheaves and do not ridicule her

89.

A   nim eõ õn wañara   imin ñan eta Ps 141:4

1S.DEP MOD NEG eat   RPOS+3P.POS thing   E+P+ 3S.DEP+sweet

let me not eat their sweet things

90.

wo nim õmeata ame mem, A nim kaiõt aem Can 2:14

show me your face, let me hear your voice

91.

A   nim õn   a amea ñea   ã   auwe eow itũrũ   riañin amea   ñea
1S.DEP MOD perform to male+MED E+MED 3S.DEP love   DIR   by+1S.POS song+CONS male+MED E+MED

ã   auwã eow itũrũ   ñea õpũm   wõt   eñan   vitis Is 5:1
3S.DEP love   DIR   by+1S.POS E+MED 3S.DEP+invoke RPOS+3S.POS place+CONS vine
let me perform for the man whom is loved by me a song fo the man who is loved by me that invokes his vineyard

92.

bwe omo   aw   eken⁴⁴   ia   gaturae bwabwaituwom   aimaen⁴⁷ ea¹⁴
for   3S.DEP+good to+2S.OBJ INDF+CL20[21] COND harm   object+RED+CONS+flesh+2S.POS one+CL21[4]   to

ia   enim   puduw iat⁷¹   hell bita   tuwom   okor Matt 5:30 1976
COND 3S.DEP+MOD fall+DIR9   in+3S.POS hell   NEIII+MED flesh+2S.POS INTENS
for it is better if one body member suffers than if the whole body should fall into hell

93.

adaga naga ouge amebuna⁷²   amen   etar: enim   ore amo amea Elias
why   directly say   male+ANIM.P+MED male+CONS 3S.DEP+write 3S.DEP+MOD come first   male+MED Elijah
why then say the scribes: Elijah must first come?

Matt 17:10 1976

94.

enim   kor   meta itiriwa Matt 18:7 1976
3S.DEP+MOD INTENS go.out   AB+stumble
a stumbling must occur/happen

95.

tamo eamiã⁷⁴   ñea eteñ   bwe¹² enim   ei   amo, enim   ei³⁹ an   tsiõ
any   on+2P.POS E+MED 3S.DEP+want for   3S.DEP+MOD 3S.IND   first   3S.DEP+MOD 3S.IND GPOS+3S.POS servant

eñame memak Mark 10:44
AB+person all
any of you who wants that he should be first / wants to be first, he must be the servant of everyone

96.

ngagan, tin ia mwa nan eed kamumwidaut epabwa   ia   oaoeiyo ina
therefore   COND   2P.DEP UNR   see   CAUS+filth+CONS   AB+break+RED COND stand+RED   there

t'eo²⁵ engen; (ngea oreita retineiy engog eiyine⁷⁵ - enim   okor kamarareiy ian)
only+NEG place+3S.POS E+MED PROG   read+APPL AB+word CL11[7]+PROX 3S.DEP+MOD INTENS think+APPL   in+3S.POS

me ngea emeg   Judea enim   gorogoreidaw animwen mungana³² etowedudu
&   E+MED 3S.DEP+dwell Judea   3S.DEP+MOD run+RED+DIR1+DIR9 atop+3S.POS NEII+MED.P   AB+mountain
therefore, when you will see filthy destructor when it is standing about there where it is not its place (the one who is reading this word – he ought to ponder on it) the one dwelling in Judea must flee atop the mountains

Mark 13:14 1976

97.

bwin õũgan an⁷⁶   Jehova ririñ ame   ean   mũñana³² ibũm aiaeõ   ean,
for+there be.so+PERF GPOS+3S.POS Jehovah do   to+1S.DAT on+3S.POS NEII+MED.P   AB+day see+1S.OBJ   on+3S.POS

bwe¹² e   nim õbũ õbabakaeõ   itũrit   eñame Lu 1:25
for   3S.DEP MOD take   FAC+bad+RED+1S.GER by+3S.POS AB+person
for it has been so Jehovah's doing to me in those days observing me on it, so that he should take away my being made bad [my being reproached] by men

98.

ougan   riring ame   eo eow turit   Demoniba ean   bum ane[32],
be.so+PERF do   to+1S.DAT NEG DIR   by+3S.POS lord   on+3S.POS day   MED+P

ngaga   kanakani amen   bwe[9]   nim obu tiniu   kamaneangu   eow
TEMP+MED   look.on+RED   to+1S.DAT+PERF for+3S.DEP MOD   take   from+1S.POS CAUS+shame+1S.POS DIR

ian met engame Luke 1:25 1976
in+3S.POS eye+CONS AB+person

it has been so the doing to me by the Lord in these days, when has looked upon me so that the causing shame of me [my reproach] before men should be taken from me

99.

ngagan bita   imin ebwigaga   ngea enim   pudu turum, inan emwin egen
therefore   NEIII+MED AB+thing 3S.DEP+holy+SUP   E+MED 3S.DEP+MOD fall   by+2S.POS UNR   call   name+3S.POS

bwe eiy   Ngain   God Lu 1:35 1976
for   3S.IND child+CONS God

therefore that holy thing that must be born of you, his name will be called as Son of God

100.

bwe ekeow[59] engog eiyin[75]   enim   eo gona riringen eow turin   God Lu 1:37 1976
for   be.not+DIR AB+word INDF+CL11[7] 3S.DEP+MOD NEG able   do+3S.GER   DIR   by+3S.POS God

for there is not a word it must not have the performing of it by God

101.

enim   riring ame   imin   tekeiy mineiyina[75]   aen! Lu 1:38 1976
3S.DEP+MOD do   to+1S.DAT AB+thing like   NEI+CL11[7]+MED word+3S.POS

it must be done to me according to that word of his
Permissive/Hortative: let it be done to me according to that word of his

102.

me ongaun   i   ame   ngune[18], bwe[12] enim   ore ame   eita   innen
&   3S.DEP+depart where to+1S.DAT E+PROX   for   3S.DEP+MOD   come to+1S.DAT female+MED mother+3S.POS

wanga   Demoniba? Lu 1:43 1976
RPOS+1S.POS lord

and from where comes to me this [where has this come from] so that the mother of my Lord should come to me?

103.

iyok, enim   emwin on egen   bwe Johannes! Lu 1:60 1976
no   3S.DEP+MOD call   COM name+3S.POS for   John

no! he must be called with his name, as John
Permissive/Hortative: no! let him be called with his name, as John

104.

ro[29] abwabweiy amea etongin, bwe amea   enim   iyiy   egen Lu 1:62 1976
3P.DEP gesture+RED+APPL male+MED father+3S.POS for   male+MED 3S.DEP+MPD chose+RED name+3S.POS

they gestured to its father so that he must chose its name

105.

ã   nim tsitan Jehova ñea Gott in   Israel Lu 1:68
3S.DEP MOD praise   Jehovah   E+MED God   CONS Israel

one must praise Jehovah the God of Israel
Permissive/Hortative: let Jehovah the God of Israel be praised

106.

bwe[9] nim otimor katta eatin ian beora ngabuna barueta Lu 1:71 1976
for+3S.DEP MOD FAC+live 1P.INC+OBJ from+3S.POS in+3S.POS hand+3P.POS E+ANIM.P+MED enemy+1P.INC.POS
for he must save us from the hands of those ones, our enemies

107.

bwe[12] e nim õmeata equed ea ada bagadugu me bwe[12] e nim õmaran
for 3S.DEP MOD show AB+favour to GPOS+1P.INC.POS ancestor & for 3S.DEP MOD remember

an berith ñea omo Lu 1:72
GPOS+3S.POS berith E+MED 3S.DEP+good
for he must show favour to our forefathers and for he must remember his berith [covenant] that is righteous

108.

mineiyina[75] angoget ituwer ituwereiy a amea atta bagadugu ngea
NEI+CL11[7]+MED word+CONS AB+swear swear+APPL to male+MED GPOS+1P.INC.POS ancestor E+MED

Abraham bwe[12] enim okwadeiyon katta Lu 1:73 1976
Abraham for 3S.DEP+MOD FAC+favour+COM 1P.INC.OBJ
that word of oath sworn to our forefather Abraham so that he should show us favour by it

109.

bwe[12] e nim oija gada, ñage ã õtsimor gada atsin iniben
for 3S.DEP MOD give+to 1P.INC.OBJ TEMP+PROX 3S.DEP FAC+live 1P.INC.OBJ from+3S.POS ADV+hand+3S.POS

barũeda, ekona n tsiõ itũrin me eõ miow Lu 1:74
enemy+1P.INC.POS AB+able CONS serve by+3S.POS & NEG fear
for he must give us, now we have been saved from in the hand of our enemies, the ability to serve him without fear

110.

bwe[12] enim oiya ngabuna[40] epon an ngame itĩed nuwawit itimor
for 3S.DEP+MOD give+to E+ANIM.P+MED gather+CONS GPOS+3S.POS person AB+know concerning+3S.POS AB+live

me eke bwabwain eaden aura dura Lu 1:77 1976
& make object+RED+CONS loosen+3S.GER GPOS+3P.POS sin
for he must give to his people knowledge concerning life and make it the object of their sins being loosened [forgiven]

111.

bwe enim oija iaõ ñabũna re megeda iat[21] itũrũgago mi itũr
for 3S.DEP+MOD give+to light E+ANIM.P+MED 3P.DEP sit.down in+3S.POS AB+dark+SUP & AB+shadow

in ima Lu 1:79
CONS AB+die
for he must give light to those ones sitting in the darkness and the shadow of death

112.

bwe nim oieaw en [an?] on ngabuna ro reita megeda iat iturugago
for+3S.DEP MOD FAC+light COM2 COM E+ANIM.P+MED 3P.DEP PROG sit.down in+3S.POS AB+dark+SUP

me iat itur in ima me eeow ean medenat ieow mungana nanata Lu 1:79 1976
& in+3S.POS AB+shadow CONS AB+die & lead on+3S.POS way+CONS AB+peace NEII+MED.P feet+1P.INC.POS
for he must make light by it [shine] those ones they sitting in the darkness and in the shadow of death and lead their feet on the pathway of peace

113.

nuawen aen   Augustus Imperator bwe[12] ã nimõ earedaw   iat[71]   buch
go+PERF   word+CONS Augustus   Emperor   for   3S.DEP MOD write+DIR1+DIR9 in+3S.POS book

eget[21]   eñame memak Lu 2:1
name+CONS AB+person all
the word of Augustus the Emperor then went forth so that the names of all the people should be written up on a book

114.

metat[21] edogor ion atin   turin   amea Caesar ngea Augustus, bwe[12] enim
go.out+PERF AB+law   INDF from+3S.POS by+3S.POS male+MED Caesar   E+MED Augustus   for   3S.DEP+MOD

eare angogen atebit[21]   eb memag Lu 2:1 1976
write   word+CONS number+CONS land all
a law then came out from [was issued by] Caesar Augustus that it should be written about the number of all the earth

115.

re   nuaw memak bwe[12] ã   nimõ earedaw   iat[71] buch egõra,   ion o[77] enaña
3P.DEP go   all   for   3S.DEP MOD   write+DIR1+DIR9 in+3S.POS book   name+3P.POS INDF FV 3S.DEP+go+to

an   tekawa Lu 2:3
GPOS+3S.POS city
they all went so that their names should be written up in a book, each one went to his city

116.

ongowet[21] engame memag memag, bwe[12] enim   eare egora,
3S.DEP+go+PERF AB+person   all   all   for   3S.DEP+MOD write   name+3P.POS

ro[29] gadagatotow ian   wongara dagawa Lu 2:3 1976
3P.DEP CAUS+one+RED+DIR in+3S.POS RPOS+3P.POS town
all the people then went away so that their names should be written down, each one in their cities

117.

bwe[12] ã   nimõ eare egen   me Maria ñea weiden,   ñea ejeñ Lu 2:5
for   3S.DEP MOD   write name+3S.POS &   Maria   E+MED betrothed+3S.POS E+MED 3S.DEP+pregnant
so that his name and Maria('s), his betrothed who was preganant, should be written

118.

bwe enim   ere [sic; eare] egoror[68]   eita   Maria ngea oeiden,   ngea yeng
for   3S.DEP+MOD write   name+3D.POS female+MED Maria   E+MED betrothed+3S.POS E+MED pregnant

ngaga Lu 2:5 1976
TEMP+MED
so that his name and Mary's, his betrothed (who was pregnant at that time), should be recorded

119.

ã   nimõ tsitan Gott ino togit[21]   ogoda Lu 2:14
3S.DEP MOD   praise God   yonder end+CONS   AB+high
one must praise God Most High
Permissive/Hortative: let God Most High be praised

120.

anin   omotañitañ õpan   a bwe[12] enim   eõ ma ian   obwen
spirit+3S.POS 3S.POS+good+SUP 3S.DEP+speak to for   3S.DEP+MOD NEG die   in+3S.POS before+3S.POS

an   aia wõn[76]   Gott Kristo Lu 2:26
GPOS+3S.POS see RPOS+3S.POS God Christ
the most righteous spirit [holy spirit] spoke to him that he would not die before his seeing the Christ of God

121.

ã   nimõ tsitan Gott ino   togit   ogoda Lu 2:14
3S.DEP MOD   praise   God   yonder end+CONS 3S.DEP+high
one must praise God Most High / let God Most High be praised

122.

ipudutũbwit[21] eran[54]   nan wataba mõ[12] õtsiõta anũm   bwe enim   õmeata
AB+sword   INDF+CL30[3] UNR pierce   &   stab   soul+2P.POS for   3S.DEP+MOD bring.out

kamararin bũriõũt   eñame ñan ebak Lu 2:35
think+CONS   innards+CONS AB+person E+P+ numerous
a sword will pierce and stab your soul for he must reveal the reasonings of the hearts of many people

123.

ipudutubwit[21] eran[54]   inan watabwa bet annum   ngawe[55], bwe[12] enim   eke
AB+sword   INDF+CL30[3] UNR   pierce   also   soul+2S.POS E+2S.IND   for   3S.DEP+MOD make

onungitaen an   kamarar mungana marat   engame ebwak Lu 2:35 1976
reveal+3S.GER   GPOS+3S.POS think   NEII+MED.P   mind+CONS AB+person numerous
a sword will pierce through also your own spirit for he must make the revealing of the thoughts of the minds of many people/he must reveal the reasonings of the hearts of many people

124.

bwi[12] i ta megeda inimagen amen   kereri,   bwe[12] e nim tõ kaiõt aeõra Lu 2:46
for   only   sit.down   among+3S.POS male+CONS CAUS+instruct for   3S.DEP MOD only hear   word+3P.POS
for he just sat among the teachers so that he should hear their words

125.

tin ia awe[39,59] amea Ngain   God me pwana ko   bitune epe   bwe[9]   nim
COND 2S.IND   male+MED child+CONS God   &   speak+to COMM NEIII+PROX AB+stone for+3S.DEP MOD
make+3S.IND loaf
if you are the Son of God, command this stone that it should become a loaf of bread

126.

ngea aro won   coat[60] enim   oiya amea   ngea ekeow wona   ion[60] ;
E+MED two   RPOS+3SPOS coat   3S.DEP+MOD give+to male+MED E+MED be.not+DIR RPOS+1S.POS INDF
me ngea etimine bwait[21]   iyeiyi turin[60], enim   ouga bet Lu 3:11 1976
&   E+MED 3S.DEP+exist object+CONS AB+food by+3S.POS 3S.DEP+MOD be.so
the one who has two coats, he must give one to that man who does not have one of his own; and the one who has foodstuffs, he must be the same / let him be the same

127.

me nanga bita   synagoge eat[71]   sabbath tekeiy mwanin turin   me
&   go+to   NEIII+MED synagogue   on+3S.POS sabbath   like   wise+3S.POS by+3S.POS &
oeiyon   bwe[9] nim retin Lu 4:16 1976
stand+PERF for   MOD read
and he went to the synagogue on the sabbath according to his custom and then stood up so that he should read

128.

me kong amea   bwe[12] enim   ebueow eb eken[44] Lu 5:3 1976
&   ask   male+MED for   3S.DEP+MOD short+DIR   land INDF+CL20[21]
and he asked him so that it should be short to the land a bit [put out a little from the land]

129.

me[12] ere ko bita am wuim me eke bwain okaderedereiyem
& extend COMM NEIII+MED GPOS+2S.POS sacrifice & make object+CONS FAC+CAUS+clean+APPL+2S.GER

tekeiy dogereiyetow turin amea Moses ngago bwe[12] enim eke
like law+APPL+3S.GER+DIR by+3S.POS male+MED Moses TEMP+DIST for 3S.DEP+MOD make

okaduwaneiyet imin ea ura Lu 5:14b 1976
FAC+CAUS+true+APPL+3S.GER AB+thing to 3P.IND

and offer your sacrifice and make it the object for your being made clean according to the command by Moses in times past so that it should act as the giving witness of the matter to them

130.

enim riring mungana me[12] eo eatow riringen mungana Lu 11:42
3S.DEP+MOD do NEII+MED.P & NEG leave do+3S.GER NEII+MED.P

one ought to do those things and not leave off the doing of those (other) things

131.

re[12] eke abumin[53] ango mungana ibum enim eke bwait emogur Lu 13:14 1976
3P.DEP make NP+5[11]+CONS six NEII+MED.P AB+day 3S.DEP+MOD make object+CONS AB+work

they number six days those days one ought to make the object of work

132.

eitune[28] ngain amea Abraham, ngea amea satan okworien, kania, ean
female+PROX child+CONS male+MED Abraham E+MED male+MED Satan 3S.DEP+bind+PERF look on+3S.POS

ata me aoiyu eobweni, enim eo ewuina ia ead kworen
ten & eight AB+year 3S.DEP+MOD NEG fitting COND loosen bind+3S.GER

eat[71] sabbath? Lu 13:16 1976
on+3S.POS sabbath

this daughter of Abraham, whom Satan has already bound, look, for eighteen years, ought it not be fitting that one loosens her bindings on the sabbath?

133.

ngane[32] okor mungana engog a oraiy angen[66] kamie, ngaga a tuk tangumie,
E+PROX.P INTENS NEII+MED.P AB+word 1S.DEP cast to+VNI+PERF 2P.OBJ TEMP+MED 1S.DEP yet by+2P.POS

ngana[61] enim owongon memag memag imin ngana eogiten eare angogetow[21]
E+MED.P 3S.DEP+MOD fulfill+COM all all AB+thing E+MED.P 3S.DEP+COMP write about+3S.POS+DIR

ian mungana an dogor Moses Lu 24:44 1976
in+3S.POS NEII+MED.P GPOS+3S.POS law Moses

these truly are those words I have already spoken to you, when I was with you, that must be fulfilled, all the things that had been written about it in the Laws of Moses

134.

enim kor iyiy medenan ina iwugagain Samaria John 4:4 1976
3S.DEP+MOD INTENS chose+RED way+CONS there amidst+CONS Samaria

he needed to select the routes through Samaria

135.

amie mwang[66] ouge ngana Jerusalem eiy etang mwarina[78] engame nim
2P.IND 2P.DEP+VNI say E+MED.P Jerusalem 3S.IND AB+place CL23[22]+MED AB+person MOD

daramawir ean John 4:20 1976
worship on+3S.POS

you yourself say that Jerusalem is the place, the place that people ought to worship in it

136.

etsimine[59] wama   dogor ion, ñea   eimwi bwe[12] e   nim ima eow ean John 19:7
3S.DEP+esixt   RPOS+1P.EXC.POS law   INDF   E+MED right   for   3S.DEP MOD die   DIR   on+3S.POS
there is a law of ours/we have a law that this is right that he should die by it

137.

etimine[59] wama   doger ion me ouge bita   edoger ngana[61] enim   ima John 19:7 1976
3S.DEP+exist RPOS+1P.EXC.POS law   INDF &   say   NEIII+MED AB+law   E+MED.P 3S.DEP+MOD die
there is a law of ours/we have a law and that law says that he must die

138.

ngaga   ro[12] oiyuwoten[83] ngana[61] eiy   amea   ngea ita mamegedaw inimet[50]
TEMP+MED 3P.DEP recognize   E+MED.P 3S.IND male+MED E+MED only sit.down+RED+DIR9 LOC+eye+CONS

tempel ngarana[54]   Enagege egen   bwe[9]   nim ta kongokongong Ac 3:10 1976
temple   E+CL30[3]+MED AB+beautiful name+3S.POS for+3S.DEP MOD only request+RED+RED
at that time they already recognized that he was the man who sat about at the gate of the temple, that (gate) which The Beautiful its name in order to beg

139.

ian   am   erere   murana[54]   bem   bwait   gatimor bwe[9] nim meta itema
in+3S.POS GPOS.2S.POS extend+RED NEII+CL30[3]+MED hand+2S.POS object+CONS CAUS+live   for   MOD go.out   AB+sign

me wunder eow ian   egen   amea   Ngaim Ac 3:30 1976
&   wonder   DIR   in+3S.POS name+CONS male+MED child+2S.POS
In your outstretched hand the object of healing so that sign and wonders may occur in the name of your Son

140.

ngaga   ammaen an   obweni amea   me metan   an   kamarar bwe[9] nim
TEMP+MED forty+PERF GPOS+3S.POS year   male+MED &   go.out+DIR8 GPOS+3S.POS think   for   MOD

tuwin   aeae men   ngabuna   idiedin,   ngabuna   eoning in Israel Ac 7:23 1976
go.to+CONS see   eye+CONS E+ANIM.P+MED sibling+RED+3S.POS E+ANIM.P+MED AB+younr CONS Israe
when already forty his years that man/when he was already forty, there entered into his thinking that he should go see the face of his brothers

141.

me roraoen amea   Moses me miowen ie[9]   nim kania Ac 7:32 1976
&   shake+PERF male+MED Moses &   fear+PERF COND+3S.DEP MOD look
Moses then shook and was afraid if he should behold him

142.

enim   edetow kor   ura Ac 15:5 1976
3S.DEP+MOD cut+RED   INTENS 3P.IND
they ought to be circumcised

143.

a   oreita oeiyo iat[21]   ekom won   amea Caesar, enim   mwid angogo
1S.DEP PROG   stand   in+3S.POS judge   RPOS+3S.POS male+MED Caesar   3S.DEP+MOD separate   word+1S.OBJ

eow ina Ac 25:10 1976
DIR there
I am standing in Caesar's court, I must judged here
Permissive/Hortative: I am standing in Caesar's court, let me be judged here

144.

tsin õ [iõ?] ñaũnin, e   nim eõ gauwei mere, õa tsin ie[9] eõ kõũga,
COND   depart   3S.DEP MOD NEG repeat   marry   or   COND   NEG CAUS+be.so

e   nimõ maerer a agen 1Co 7:11
3S.DEP MOD   reconcile   to spouse+3S.POS

if she departs, she must not marry again or, if it is not so, she must reconcile to her husband

Permissive/Hortative: if she departs, let her not marry again [let her remain unmarried], or, if it is not so, let her be reconciled to her husband

145.

tsin ia amea   eteñ   mek itañin, e   nim eõ ñaũnin 1Co 7:13
COND   male+MED 3S.DEP+want dwell by+3S.POS 3S.DEP MOD NEG depart

if he wants to dwell with her, she must not depart

Permissive/Hortative: if he wants to dwell with her, let her not depart

146.

amea   ngea oreit ogapwaeda n   kiyeo eat[21]   emwarere, enim   opwae
male+MED E+MED PROG   till   CONS cultivate on+3S.POS AB+soil   3S.DEP+MOD turn.over

ian   an   hope 1Co 9:10 1976
in+3S.POS GPOS+3S.POS hope

the man who is tilling for cultivation in the soil, he ought to go about it in his hope

147.

ngea ouge ngana[61] oreita mameg ian   enim   megeiy an   meg bet
E+MED say   E+MED.P PROG   dwell+RED in+3S.POS 3S.DEP+MOD dwell+APPL GPOS+3S.POS dwell also

tekeiy deidein   amea n   megeiy an   meg 1John 2:6 1976
like   manner+CONS male+MED CONS dwell+APPL GPOS+3S.POS dwell

the one who says that he is continually abiding in him, he ought to abide by his abiding (live the life) also according to the custom of he that abided by his abiding (lived the life)

148.

eitune[28] ngain   amea Abraham, ngea amea satan okworien,
female+PROX child+CONS male+MED Abraham   E+MED male+MED satan   3S.DEP+bind+PERF

kania, ean   ata me aoiyu eobweni, enim   eo ewuina ia
look,   on+3S.POS ten and eight AB+year   3S.DEP+MOD NEG fitting   COND

ead kworen eat[71]   sabbath? Lu 13:16 1976
loosen bind+3S.GER on+3S.POS sabbath

this daughter of Abraham, whom Satan had already bound, look, for eighteen years, ought it not be fitting that one loosens her bindings on the sabbath?

149.

God enim   oten mwan ngaga, ia enim   mwid wong angogen mungane eb ?
God   3S.DEP+MOD how   wise   TEMP+MED COND 3S.DEP+MOD separate SUCC   word+CONS NEII+E+PROX.P land

Ro 3:6 1976

God – it must be how his wisdom at that time if he should judge this earth to success? / how may God's wisdom be at that time that he should judge this earth to success?

150.

enim   oten an   ameneiywong bita   an   kamawir? 1Co 14:16
3S.DEP+MOD how   GPOS+3S.POS *amen*+APPL+SUCC   NEIII+MED GPOS+3S.POS greet

it must be how his giving the 'amen' to his greeting? / how may it be his giving the 'amen' to his greeting?

151.

enim   oten naga deideimiengin[66]   meg ngea ebum me amie   marum
3S.DEP+MOD how   directly manner+2P.POS+VNI+CONS dwell E+MED 3S.DEP+holy &   GPOS+2P.POS zeal

ea God 2Pe3:11
to God

it must be how your manner of living that is holy and your zeal for God? / how may it be your manner of living that is holy and your zeal for God?

152.

inan ina yuw akorit[21]   imin, ia   enim   kan oeiyo tuk priest ion
UNR   there more necessary+CONS AB+thing COND 3S.DEP+MOD again stand   still   priest   INDF

tekeiy deidein   amea   Melchisedech...? He 7:11 1976
like   manner+CONS male+MED Melchizedek

what further [need] was there that another priest should stand according to the manner of Melchizedek...?

153.

Gott a pana bett Noa enim   wei dobot ouwak, mũwena[79] ark,
God   speak+to also Noah 3S.DEP+MOD build boat   big   NEII+12[5]+MED ark

me enim   abu amen bwien   me earit[21] imin gõgõrõ ian NB2.13
&   3S.DEP+MOD take male+CONS home+3S.POS &   sort+CONS AB+thing run+RED   in+3S.POS

God also spoke to Noah:let him build a large boat, the ark, and let him take into it his household and sorts of animals

8.3.4. 1st Person Dual Inclusive Actor (you and I).

154.

tũkõ   bwa[12] arũm   õrenõt   etõñidar   wein, ma ar   nan mequõredu
come+COMM for   1D.INC.DEP+MOD FAC+drink+COM father+1D.INC.POS wine   &   1D.INC.DEP UNR lie+DIR2

a, bwa[12] arumõ[16]   kona adar   karig   itũrit   etõñidar Ge 19:32
to   for   1D.INC.DEP+MOD able   GPOS+1D.INC.POS CAUS+create by+3S.POS father+1D.INC.POS

come so that we may make to drink with wine our father and we will lie down with him so that we may get our offspring through our father

155.

arũm   kan õrenõt[71]   wein ñage   ijemero Ge 19:34
1D.INC.DEP+MOD again FAC+drink+COM wine   TEMP+PROX LOC+evening

let us both make him drink wine again this evening

156.

tũkõ   bwa arũmõ   oouwak adar   auwawã gadar
come+COMM for   1D.INC.DEP+MOD FAC+big   GPOS+1D.INC.POS love+RED   1D.INC.OBJ

me gapũmaran; arũmõ   batsi iat[64]   auwawã Pr 7:18
&   spend.day.&.night 1D.INC.DEP+MOD cheer   in+3S.POS love+RED

come so that we may make great our [expressions of our] love and spend the night; let us cheer ourselves with [expressions of] love

157.

wo eõ rewinõ   ñage; bwe eimwi bwa arũm   oduwet[21] emo memak Matt 3:15
2S.DEP NEG hinder+1S.OBJ TEMP+PROX for   right   for   1D.INC.DEP+MOD fulfil   AB+good all

do not hinder me this time for it is right that we both should fulfill all righteousness

158.

oiya ko towen bwe nim riring ngage, bwe ewuina kattar   ia ar   um ouga
give.to COMM turn+CONS for   MOD do   TEMP+PROX for   fitting.to 1D.INCL.OBJ COND 1D.INC.DEP MOD be.so

me eke owongonen   memag mungan eimwi Matt 3:15 1976
&   make FAC+success+3S.GER all   NEII+P+   right

allow it so that it should be done/let it be this time for it is fitting for the two of us if we both should be thus and make the fulfilment of all these righteous things

8.3.5. 1st Person Dual Exclusive Actor (he and I).

159.

mi Jehova õijõtuen   gamar   bwa amarũmõ   õekeow Ge 19:13
&   Jehovah   send.down+PERF 1D.EXC.OBJ for   1D.EXC.DEP+MOD FAC+be.not
and Jehovah then sent the two of us down so that we should destroy it/to destroy it

160.

amarũm   emwemwit[21] ãita   eoniñ   in   ãn Ge 24:57
1D.EXC.DEP+MOD call+RED   female+MED AB+young CONS female
the two of us should call the young woman /let the two of us call the young woman

161.

okwadeiy   ko   kamar, bwe amarum   megeda wong
FAC+favour+APPL COMM 1DEXC.OBJ for   1D.EXC.DEP+MOD sit.up   SUCC
eat[50]   demarumwin bem Mark 10:37 1976
on+3S.POS right.hand+CONS   hand+2S.POS
show the two of us favour, so that we may sit on your right hand

162.

iña ino   wo   ãeñ bwa amarũmõ   gadauw iow ean? Lu 22:9
where yonder 2S.DEP desire for   2D.EXC.DEP+MOD prepare   DIR   on+3S.POS
where do you wish that we should prepare for it/where do you wish us to prepare it?

163.

inga ina wo teng bwe amar   um gadauw? Lu 22:9 1976
where there 2S.DEP want   for   2D.EXC.DEP MOD prepare
where do you want that we should prepare it?/where do you want us to prepare it?

164.

ngea oreit obebe burioumar   ian   memag amar   roe bwe
E+MED PROG FAC+light heart+1D.EXC.POS in+3S.POS all   GPOS+1D.EXC.POS heavy for
amar   um   obebe wong bet ngabuna   i t[9] ekekae aura   oningora
2D.EXC.DEP MOD   FAC+light SUCC   also E+ANIM.P+MED only separate+RED GPOS+3S.POS distress+3P.POS
the one who is comforting us in all our troubles so that we should also fully comfort those ones whose sufferings are different
2Co 1:4 1976

165.

ouga bwe amar   teng bet ian   burioumar   bwe amar   um eo meg 2Co 1:8 1976
be.so   for   1D.EXC.DEP want also in+3S.POS heart+1D.EXC.POS for   1D.EXC.DEP MOD NEG dwell
such that we wanted also in our spirit that we should not stay

166.

amar   ogiten ongaeow ian   burioumar angogen amar   ima bwe ngam
2D.EXC.DEP COMP   place   in+3.POS hear +2D.EXC.POS word+CONS GPOS+2D.EXC.POS AB+die for   lest
amar   ta tueb on kamar ngamar[55], bwe amar   um tuebon God,
2D.EXC.DEP only confidence 2D.EXC.OBJ E+2D.EXC.IND for   2D.EXC.DEP MOD trusT   God
ngea oridan   iat[21]   ima ngabuna   re   man 2Co 1:9 1976
E+MED FAC+rise.up+DIR8 in+3S.POS AB+die E+ANIM.P+MED 3P.DEP die+PERF
we had placed in our hearts about our death, lest we trust in ourselves, so that we should trust in God, the one who raises from death those who are dead

167.

me i ta müñana uquan muäna[45]   e   mäg inna iugagain   paradies Gott
&   only NEII+MED.P fruit+CONS NEII+CL27[6]+MED 3S.DEP dwell there middle+3S.POS paradise   God

e   dogereijien kamar, bue amar   üm eö an   me eö touwetouwe
3S.DEP command+APPL 1D.EXC.OBJ for   2D.EXC.DEP MOD NEG eat &   NEG touch+RED

bue ñam amar   ima Nuw 4:2
for   lest   2D.EXC.DEP die

and only the fruit of the tree in the centre of the paradise, God commanded the two of us that we should not eat or touch it lest we die

8.3.6. 2nd Person Dual Actor.

168.

mar'üm [sic; mwar'üm]   mogur NG5
2D.DEP+MOD   work
you (two) must work

169.

dõgit[21]   ekeken ñag   amwarũm ekewen   ian   ta aibũmin[53]? Ge 27:45
reason+3SPOS what   TEMP+MED 2D.DEP+MOD   be.not+DIR+PERF in+3S.POS only NP+one+CL5[11]
why then should you two have ceased to be in just one day?
[ekewen is a variant spelling of ekeowen]

170.

bwa amwarũm towepo   earuwei 2Ti 4:11
for   2D.DEP+MOD   come.along DIR7
so that you two should come along to me

171.

adag õũga ñan epo bũriõũmũrõr bwa amwarũm õij   Anin   Gott? Ac 5:9
why   be.so E+P+ together heart+2D.POS   for   2D.DEP+MOD   test spirit+CONS God
why is it so that the hearts of you two are in agreement that you two should test the spirit of God?

172.

adaga naga ta amuror[39] mwar onga mwimurur bwe mwar nim
why   directly only 2D.IND   2D.DEP [---] mouth+2D.POS for   2D.DEP MOD

iuy amea   annin   God? Ac 5:9 1976
test   male+MED spirit+CONS God
why the two of you agreed that both of you should test the spirit of God

8.3.7. 3rd Person Dual Actor.

173.

öni kö   mürümena[80] bw'ör 'üm riring müngane NG:205
fetch COMM NEII+two+male   for+2DDEP MOD do   NEII+MED.P
fetch those two men so that they should do these things

174.

m[9] oij aṅet[66] ärumena[56]   agän   me ṅain   bue ör 'ụm   an? NG219
&   give to+VNI+PERF female+two+ANIM+MED spouse+3S.POS &   child+3S.POS for   3D.DEP+MOD eat
and then give to his wife and his child so that both might eat?

175.

ör   ta rodu roga bue ör   ụm aeae mäörör NG221
3D.DEP only go.down go.up   for   3D.DEP MOD see+RED eye+3D.POS
the two of them went uphill and downhill so that they might see their faces/so that they might see each other

176.

arũm   õkaijoda itũga bõrõr   in   õeta Ex 25:20
3D.DEP+MOD spread   above   hand+3D.POS CONS jump
both should spread out their wings upwards

177.

Maria Magdalena, me Maria ñea ion, ar   naña mũrana[54]   eraõ in   ima
 Mary   Magdalene   &   Mary E+MED INDF 3D.DEP go.to   NEII+CL30[3]+MED AB+cave CONS AB+die
bwa arũm   aia Matt 28:1
for   3D.DEP+MOD see
Mary Magdalene and the other Mary went to the cave-tomb, that they might see

178.

me ongowet   eita   Maria Magdalena me eita   Maria ion,
&   3S.DEP+go+PERF female+MED Mary   Magdalene   &   female+MED Mary   INDF
bwe ar   um aeae murana[54]   raoit[64] amen   ima Matt 28:1 1976
for   2D.DEP MOD see+RED NEII+CL30[3]+MED cave+CONS man+CONS AB+DIE
Mary Magdalene and the other Mary then went so that they might/to see the cave-tomb

179.

ar   ta gõrõ bwa arũm   pan a ran   an   kereri Matt 28:8
3D.DEP only run   for   3D.DEP+MOD speak to branch+CONS GPOS+3S.POS CAUS+learn
the two of them just ran so that they might/in order to speak to his disciples

180.

or   gorogor eaeow bwe or   um mwineneiy a ngabuna   ran
3D.DEP run+RED   towards for   3D.DEP MOD news+APPL   to E+ANIM.P+MED branch+CONS
an   kereri   angogen Matt 28:8 1976
GPOS+3S.POS CAUS+learn word+CONS
the two of them ran out so that they might/in order to give news to his disciples about it

181.

ñaga   etõñin   mi inen   õreatow ina oniñ ia Jesu, bwa arũmõ
TEMP+MED father+3S.POS &   mother+3S.POS bring+DIR   there young MED Jesu   for   3D.DEP+MOD

ririñ a tekei dedet   edogor Lu 1:27
do   to like   manner+CONS AB+law

when his father and his mother brought there that child Jesus, so that they should perform to it according to the ways of the law

182.

or   otowen Jerusalem bwe or   um   oeiyoratow[21] ian   met[50] Demoniba
3D.DEP bring+PERF Jerusalem   for   3D.DEP MOD   make.to.stand   in+3S.POS eye+3S.POS lord

the two of them then brought him to Jerusalem so that they should make him stand [present him] before the Lord
Lu 2:22 1976

183.

ngaga eirumena[56]   innen   me etongin   or   omeatu bita   ngaiuror
TEMP+MED female+two+ANIM+MED mother+3S.POS &   father+3S.POS 3D.DEP bring.in   NEIII+MED child+3D.POS

ngea Jesus bwe or   um riring imin   bwe dogin   tekeiy mwanin eow
E+MED Jesus   for   3D.DEP MOD do   AB+thing for   reason+3S.POS like   wise+3S.POS DIR

lat[21]   edoger Lu 2:27 1976
in+3S.POS AB+law

when his mother and his father brought their child Jesus into it (the temple) so that they should perform things because of according to its custom in the law

184.

ñag   ar   eõ ãt, ar   tik redõ eowen Jerusalem bwa arũm   õnani Lu 2:45
TEMP+MED 3D.DEP NEG find 3D.DEP still return DIR+PERF Jerusalem   for   3D.DEP+MOD search

when they did not find him, they both then again returned to Jerusalem so that they should look for him

185.

ngaga   or   eo eed me or   tuk redoeowen Jerusalem bwe or   um
TEMP+MED 3D.DEP NEG find &   3D.DEP still   return+DIR+PERF Jerusalem   for   3D.DEP MOD

ta onani Lu 2:45 1976
only search

when they did not find him, they both then returned to Jerusalem so that they should look for him

186.

bwe or   um prophecy eiy wong Re 11:3 1976
for   3D.DEP MOD prophecy   APPL SUCC

so that the two should accomplish the prophesying

187.

amärumena[65]   Petrus me Johannes ör naña etempel, bue ör   üm
male+two+ANIM+MED Peter   &   John   3D.DEP go.to   AB+TEMPLE for   3D.DEP MOD

detaro NuwNT 83:1
pray

those two men, Peter and John, they went to the temple so that they might pray

188.

bue ör üm nañ a bue eij[39] e   nüm o gona bät ekaijöt[64] añögen Gott
for   3S.DEP MOD go   to for   3S.IND 3S.DEP MOD able   also AB+ hear   word+CONS God

atin   ian   murör NuwNT 92:2
from+3S.POS in+3S.POS mouth+3D.POS

so that both should go to him in order that he, he also should be able to hear about God from the two of them

189.

aita[28][sic] enim   buok amea   agen   ia ar   nim wereri ngaiur NB1.17
female+MED 3SDEP+MOD help   male+MED spouse+3SPOS COND 3D.DEP MOD instruxt   child+3D.POS

she should help her husband when the two of them should instruct their children

8.3.8. 1st Person Trial Inclusive Actor.

190.

bwa aijũm   edu, ma aijũmõ   õekae aura   kakairũ
for   3T.INC.DEP+MOD go.down &   3T.INC.DEP+MOD   FAC+separate GPOS+3P.POS talk

bwe re nim iki   ian   aeõra Ge 11:7
for   3P.DEP MOD not.know in+3S.POS word+3P.POS

so that we three go down and we three make different their language so that they might not understand their words
[Note: purely on textual matters, the Hebrew language does not have a trial personal pronoun set, this is the translators' doctrinal positions]

191.

A   kõñ aw   bwa aijũm   padu ian   bitune tekawa ñea wañara tekawa
1S.DEP ask   to+2S.OBJ for   1T.INC.DEP+MOD turn.aside in+3S.POS NEIII+PROX town   E+MED RPOS+3P.POS town

dei Jebus ma aijũmõ   mequõr ina Judg 19:11
people.of Jebus &   1T.INC.DEP+MOD lie   there

I akso of you that we three should turn aside into this town which is the town of the Jubusites and we three should lie there

192.

aijũm   eõ padu ian   aũra   tekawa eratequõ Judg 19:12
1T.INC.DEP+MOD NEG turn.aside in+3S.POS GPOS+3S.POS town   AB+foreigner

let us not turn aside into the town of foreigners

193.

nuabet bwa aijũm   tũren a etañ emwarin[78] inimagen   mũñane etañ Judg 19:13
go+also   for   1T.INC.DEP+MOD near   to AB+place INDF+CL23[22] among+3S.POS NEII+E+MED.P AB+place

go then, for we should go near to a place among those places

8.3.9. 1st Person Trial Exclusive Actor.

194.

ameiũmõ   ririñ berith ion epo aw Ge 26:28
1T.EXC.DEP+MOD do   covenant INDF together.with to+2S.OBJ
we three must make a covenant with you
let the three of us make a covenant with you

195.

amei   ñaũn Bethlehem-Juda bwa ameiũm   ñow ean   eben   ũbwiet
1T.EXC.DEP leave Bethlehem-Judah   for   1T.EXC.DEP+MOD go   on+3S.POS land+CONS home+CONS

ibwibwin   Ephraim ñaben[49] õpagedu-pagada ñaben[49] edõgen apwewa[81] bwa
grandchild+RED+CONS Ephraim   E+CL10[15]+ roll.up roll-down E+CL10[15]+   side+CONS apwewa   for

aña amen   ina Judg 19:18
1S.IND male+CONS

we three departed Bethlehem-Judah so that we should go to the land inheritance of the Ephraimites, which is hilly, which is towards the side of *apwewa* for I am of there

196.

bwe ameiyum   pwana ura angogen bita   evangelium Ac 16:10 1976
for   1T.EXC.DEP+MOD speak+to 3P.IND word+3S.POS NEIII+MED evangel
so that we should speak to them about the evangel [good news]

197.

bwe ngaga   bet ameiy   moga amo me eomedomedo kameiy eow Philippi,
for   TEMP+MED also 1T.EXC.DEP suffer first & 3S.DEP+FAC+oppress 1T.EXC.OBJ DIR Philipi

tekeiy amie   tied, me mwa [sic, ma] oaoen [sic] burioumeiy bet ian
like   GPOS+2P.POS know & 1P.EXCL.DEP   FAC+strong+PERF heart+1T.ECL.POSS also in+3S.POS

ameiy   tuebon   amea   wara   God bwe ameiy   um pwopwatow[21] bet
GPOS+1T.EXC.POS confidence male+MED RPOS+3P.POS God for   1T.EXC.DEP MOD speak+RED+DIR also

ubwiomie   angogen bita   evangelium iat[64]   akake   ngea ouwak
home+1T.EXC.POS word+CONS NEIII+MED evangel   in+3S.POS AB+fight+RED E+MED big

for at that time also we three suffered first and they persecuted us at Philippi , according to your knowledge/as you know, and we three strengthened our hearts also in our confidence in God that we might proclaim also in your homelands concerning the evangel with great struggles

1Thess 2:2 1976

198.

eo okorin,   bwe ameiy   um eare ea kamie angogen amie   auwe
NEG necessary+CONS for   1T.EXCL.DEP MOD write to 2P.OBJ   word+CONS GPOS+2P.POS love

ngabuna idiedimeiy   dogin   bwe amie okor mwa omwatowen[82]
E+ANIM.P+MED sibling+RED+2T.POS reason+3S.POS for   2P.IND INTENS 2P.DEP FAC+wise+DIR+PERF

turin God, bwe t amie mwaim   auwe kamie 1Thess 4:9 1976
by+3SPOS God   for   only 2P.IND 2P..DEP+MOD love   2P.OBJ

it is not necessary that we three should write to you concerning your loving your three brothers because you really have been made wise/instructed by God that you should love one another

199.

ameiy, meiyum   eotogin   dangkeiy God eat   ibum eaeow bwe dogumie
1T.EXC.IND 1T.EXC.DEP+MOD NEG+end+3S.POS thank   God   on+3S.POS AB+day towards for   reason+2P.POS

we, we must thank God ceaselessly in the days to come because of you

2Thes 2:13[12] 1976

8.3.10. 2nd Person Trial Actor.

200.

A   kõñ a gamiãi bwa amweiũmõ buõkõ   bwa A   nim ekam dõgõn
1S.DEP request to 2T.POBJ   for   2T.DEP+MOD help+1S.OBJ for   1S.DEP MOD NEG   take.notice

me eñame ia   aiquen Job 32:21
&   AB+person COND one
I request of you that you should assist me so that I should not take notice of even one man (i.e. show preference towards)

201.

adag, õũga kõr   bũriõũmiãi, ñamiãi Sadrach, Mesach me Abed-Nego,
why   be.so INTENS heart+2T.POS E+2T.IND Shadrach   Meshach   &   Abednego

ñan   amweiũm eõ tsiõ itũrin   aduwõ…? Da 3:14
E+P+   2T.DEP+MOD NEG serve by+3S.POS god+1S.POS
are the hearts of you three the same, Shadrach Meshach and Abednego, that you should not be in service of my god?

202.

eiy   ngea mweiyum erabwan Matt 17:5 1976
3S.IND E+MED 2T.DEP+MOD   obey
he is the one you should obey

8.3.11. 3rd Person Trial Actor.

203.

ṅaga   ata ma aro an   obäni Jesus me tow epo   aṅet[66,21] ärumena
TEMP+MOD ten   & two GPOS+S.POS year   Jesus   &   go   together.with to+VNI+PERF female+two+ANIM+MED

Innen   me töṅin   bue areij ṃ oṅow Jerusalem NG213
mother+3S.POS &   father+3S.POS for   3D.DEP MOD go.+DIR Jerusalem
when Jesus was twelve years [of age] he then went with his parents so that they should go to Jerusalem

204.

bwa areiũm ake a ũra 2Ki 3:21
for   3T.DEP+MOD fight to   3P.IND
that the three of them should fight against them

205.

arei õmamo bũriõũrei bwa areiũmõ   naña mi nõñi   mõ[12] õbebe bũriõũn Job 2:11
3T.DEP set   heart+3T.POS for   3T.DEP+MOD go.to   & bemoan &   FAC+light heart+3S.POS
the three of them set their hearts that they might go to him and bemoan for him and confort him

206.

areiy erow ekaboiyarara   bwe areiy um tuwin obid Mark 16:1 1976
3T.DEP buy   AB+CAUS+scent+SUP for   3T.DEP MOD go.to+CONS anoint
the three of them bought perfumed oils so that they might go to anoint him

207.

areij obü ekaboirara   bue areij   üm tuwuin öboirara   tuwen   Jesus NuwNT 76:2
3T.DEP take   AB+CAUS+scent+SUP for   3T.DEP MOD go.CONS FAC+scent+SUP flesh+CONS Jesus
the three of them took perfumed oils so that they might go to apply perfumed oils to the body of Jesus

208.

aijimet amän   ake areij togit   egirow   iat[64]   ake,   areij üm quor amätimena[65]
three+male male+CONS fight 3T.DEP end+CONS AB+anger   in+3S.POS AB+fight 3T.DEP MOD bind   male+three+ANIM+MED

dedemaro me öraijäduw   ian   om ia   üreij Nuw 79:6
youth   &   throw.down+DIR9 in+3S.POS oven MED 3T.IND
three soldiers – the three extremely furious in battle - the three of them bound those tree youths and thew the three of them down into that furnace

8.3.12.   1st Person Plural Inclusive Actor.

209.

aṅ'üm   detaro NG:5
1P.INC.DEP+MOD pray
we must pray/let us pray

210.

bwe ekeow bet tuk eg   ion yungin   ian oeron ia   eoiyanget[66]   engame
for   be.not+DIR also   yet name INDF under+3S.POS heaven   COND 3S.DEP+give+to+VNI+PERF AB+person

ngea ang   um timor wotow[83] ean Ac 4:12 1976
E+MED 1P.INC.DEP MOD tive   SUCC+DIR on+3S.POS
for there is not another name under heaven that has been given to humans by which we might successfully live

211.

ang   um eo kouge   bwe God eiy[39]   didobo a gold me silver Ac 17:29 1976
1P.INC.DEP MOD NEG CAUS+be.so for   God   3S.IND   similar   to gold   & silver
we ought not say that God is similar to gold and silver

212.

ekegen naga   ang   um pwan? Ro 7:7 1976
what   directly 1P.INC.DEP MOD speak
what now ought we to say?

213.

erowiow mungana gat[50]   duwen   bwe ang   um ta mameg ubwiet[50]
leave   NEII+MED.P   vesset+CONS flesh+3S.POS for   1P.INC.DEP MOD only dwell+RED   home+CONS

Demoniba 2Co 5:8 1976
Lord
forsake the fleshly vessels so that we may continually dwell in the home of the Lord

214.

bwe ang   um oeibogieiywong burioun 2Co 5:9 1976
for   1P.INC.DEP MOD FAC+glad+APPL+SUCC heart+3S.POS
so that we should successfully make glad his heart /be well pleasing to hi

215.

ngagan, ian obwet imin memag, a metimeti, bwe nim egagee
therefore in+3S.POS front+3S.POS AB+thing all 1S.DEP urge for MOD entreat

me detaroeiy…
& pray +APPL

bwe togit engame memag memag…bwe ang um megeiy wong megita
for reason+3S.POS AB+person all all for 1P.INC.DEP MOD dwell+APPL SUCC dwell+1P.INCL.POS

iat ieow 1Tim 2:1, 2 1976
in+3S.POS AB+peace

therefore, before all things, I urge that you should entreat and pray …for all people…so that we may successfully live our lives in peace

216.

ngagan, ang nanga ko murana thron it ekwed ian marumwin
therefore 1P.INC.DEP go.to COMM NEII+CL30[3]+MED throne CONS AB+favour in+3S.POS eager+CONS

atta tueb bwe ang um ogona auwe en t egeta
GPOS+1P.INC.POS faith for 1P.INCL.DEP MOD able kindness+1P.INCL.POS

me okwadeiyeta He 4:16 1976
& FAC+favour+1P.INCL.GER

therefore, let us go to the throne of favour in the eagerness of our faith so that we may get the kindness belonging to us and the showing of favour to us

217.

ang oiyuwoten[83] bita an auwe God ean ngune, ngaga
1P.INC.DEP recognize+PERF NEIII+MED GPOS+3S.POS love God on+3S.POS E+PROX TEMP+MED

totowen timorin bwe dogita me atta[39] bet ngatta[55], ang um
give+PERF live+3S.POS for reason+1P.INC.POS & 1P.INC.IND also E+1P.INC.IND 1P.INC.DEP MOD

totow timorita bwe dogin ngabuna idiedita 1John 3:16 1976
give live+1P.INC.POS for reason+3S.POS E+ANIM.P+MED sibling+RED+1P.INC.POS

we have already recognized God's love by this thing, since he has already given his life in our behalf, and also we, we ourselves ought to give our lives in behalf of our brothers

218.

ngagan ata[39] ngata[55] ang um rangeduwa engame ngabuna r ougan,
therefore 1P.INC.IND E+1P.INC.IND 1P.INC.DEP MOD welcome AB+person E+ANIM.P+MED 3P.DEP be.so+PERF

bwe ang um eke katta eamen bubuog ngan iduwen 3John 1:8 1976
for 1P.INC.DEP MOD act.as 1P.INC.OBJ male+CONS help+RED E+P+ AB+true

therefore we ourselves ought to welcome men who are like that, so that we may become true assistants

219.

amebuna kamie a togit[64] auwe, tin ia ougan deidein an auwe
male+ANIM.P+MED 2P.OBJ 1S.DEP end+CONS AB+love COND be.so+PERF manner+CONS GPOS+3S.POS love

katta ngea God me atta[39] bet ang um t auwe katta ngatta[55] 1John 4:11
1P.INC.OBJ E+MED God & 1P.IN.IND also 1P.INC.DEP MOD only love 1P.INC.OBJ E+1P.INC.IND

you whom I most love! (dear beloved) if the manner of God's loving us has been the same, we also ought to love one another

220.

añ ij ko ñabeta ion bue añ üm rädöeow Ägypten Nuw 42:2
1P.INC.DEP choose COMM old+1P.INC.POS INDF for 1P.INC.DEP MOD return+DIR Egypt

let us choose a leader for us so that we may return to Egypt

221.

rida ko   me opum ko   ägen   amea wam   Gott, bue e   nüm ömarren katta
rise COMM &   FAC+holy COMM name+3S.POS male+MED RPOS+2S.POS God   for   3S.DEP MOD   remember   1P.INC.OBJ

me añ   üm   eö ima Nuw 68:2
&   1P.INC.DEP MOD NEG die

get up and sanctify the name of your God so that he may remember us and that we may not die

222.

earäen   okor müñane bue añ   üm okor ekäiduön ñana[61]   Jesus   eij
write+3S.GER INTENS   NEII+PROX.P for   1P.INC.DEP MOD INTENS confide   E+MED.P   Jesus   3S.IND

Ñain   Gott me bue añ   üm ögök itimor eow ian   ägen
child+CONS God   &   for   1P.INC.DEP MOD get   AB+life   DIR   in+3S.POS name+3S.POS

ñaga   añ   öreit ekäiduön NuwNT 81:5
TEMP+MED 1P.INC.DEP PROG   confide

these are the real writings that we should truly believe that Jesus is the Son of God and that we may receive life through his name when we are believing in him

223.

adaga ang   nim eredu Jehova? NB2.6
why   1P.INC.DEP MOD honour   Jehovah

why should we honour Jehovah?

224.

iken imin   ata[39]   nim riring nim õeibibõki   Gott? NB2.28
what   AB+thing 1P.INC.IND MOD do   MOD FAC+happy+RED God

what things we must do so that (we) please God? / what things must we do to please God?

8.3.12.1.   Syncopated Form.

With the 1st person plural inclusive '*ang üm*', there is a further contracted form, i.e.

ang üm > am/a'm

Examples:

225.

a'm   nuwaw NG5
1P.INC.DEP+MOD   go

we must go, let us go

226.

a'm   tuwuin aṅawar NG168
1P.INC.DEP+MOD go+CONS   fish

let us go fishing

227.

a'm detaro NG168
let us pray

228.

ñagan A   kõñ a eñame amo, bwe re   nim kõñõñ, me tetaro, me egegee...
therefore 1S.DEP ask   to AB+person first   for   3P.DEP MOD ask+RED &   pray   &   beseech

bwe dõgũra   ñabũn uea me temoniba ñabũn õkaganado: bwa am
for   reason+3P.POS E+ANIM.P+ king   &   lord   E+ANIM.P+ important   for   1P.INC.DEP+MOD

õmag ada   ibũm in   tsimor eat   eõ kamwaeae mi iow iat[64]   auwã Gott
exhaust GPOS+1P.INC.POS AB+day CONS live   on+3S.POS NEG cry.out   and peace in+3S.POS AB+love God

me eat[50]   deden ñea eimwi 1Thes 2:1,2
&   on+3S.POS way+3S.POS E+MED right
therefore I ask men first that they should petition, pray, and beseech... because of the kings and notable lords: so that we may complete our days of life without crying out and in peace in God's love and a righteous way

229.

ñagan am   eõ miow in tũren a tron ñarana[57] ã   quedei eb   eow
therefore 1P.INCL.DEP+MOD NEG fear   CONS near to throne E+CL30[3]+MED 3SDEP favour+APPL AB+land DIR

ean   bwa am   õgõg eauwãtegen, ma am   õgõg equed tsin iõ[9]
on+3S.POS for   1P.INC.DEP+MOD get   AB+kindness   &   1P.INC.DEP+MOD get   AB+favour COND

õga[29]   bũriõũda Heb 4:16
3S.DEP+lack   heart+1P.INC.POS
therefore let us not fear to come near to the throne the one that is showing favour to the earth by it, so that we may obtain kindness and we may get favour when our hearts are lacking

230.

am   totow tsimorida bwe dõgit   etsietsida 1John 3:16
1P.INC.DEP+MOD give   live+1P.INC.POS for   reason+3S.POS sibling+RED+1P.INC.POS
we should give our lives in behalf of our brothers

231.

amiã ñabũna ã   auwã gamiã, tsin iõ ũge an[76]   Gott auwã gada,
2P.IND E+ANIM.P.MED 3S.DEP love   2P.OBJ   COND be.so GPOS+3S.POS God   love   1P.INC.OBJ

eimwi bet bwa am   auwã gada 1John 4:11
right   also for   1P.INC.DEP+MOD love   1P.INCL.OBJ
beloved (you, those ones whom are loved), if God's loving us is thus, it is also right that we should love one another/ beloved (you, those ones whom are loved), if God's loving us is thus, we also ought to love one another

232.

ñagan eimwi bwa amõ   buõk ñabũn tekei amebũne[72], bwa am
therefore right   for   1P.INC.DEP+MOD help   E+ANIM.P+ like   male+ANIM.P+PROX for   1P.INC.DEP+MOD

eke gada   amen makur epo   a ũra bwe dõgit   iduwen 3John 1:8
make 1P.INC.OBJ male+CONS work   together.with to 3P.IND for   reason+3S.POS AB+true
therefore it is right that we should assist those who are like these ones, for we should become fellow-workers for the truth/ therefore we ought to assist those who are like these ones, for we should become fellow-workers for the truth

233.

ta Bibel opana   gata   eken am   riring mo oeibiboki Gott NB
only Bible   3S.DEP+speak.to 1P.INC.OBJ what   1P.INC.DEP+MOD do   &   FAC+rejoice+RED God
only the Bible tells us what we should do to please God

234.

adikae bwe   am   eõ taramawireiy ijor? NB2.28
why   for   1P.INC.DEP+MOD NEG worship+APPL   AB+post
why should we not worship idols?

8.3.12.2.   Syncopated Form in Contemporary Nauruan.

There is an unexplained use of anaphora with the syncopated form '*am*' in contemporary Nauruan texts. This construction appears to be optional.

Examples

235.

tsia ang   teng õeibibõki Jehova, **am**   **nim** kaiõt aen   bett amea
COND 1P.INC.DEP want   FAC+joy   Jehovah   1P.INC.DEP+MOD MOD   hear   word+CONS also   male+MED
ngea õkaganado NB2.16
E+MED 3S.DEP+important
if we want to please God**,** we must also listen to/hear the words of that important man

236.

am   **nim** tetaro dogin   nim õrre Monibain Gott NB2.19
1P.INC.DEP+MOD MOD   pray   reason+3S.POS MOD   come   rule+CONS   God
we must pray for it (that) God's kingdom should come

237.

e   tengeiy gata   **am**   **nim** dorer a atsin   ian   bũriõũda NB2.24
3S.DEP want+APPL 1P.INC.OBJ 1P.INC.DEP+MOD MOD   talk   to from+3S.POS in+3S.POS innards+1P.INC.POS
he wants of us (that) we should talk to him from our hearts

238.

Jehova eõ tengeiy gata   ia **am**   **nim** torere NB2.28
Jehovah   NEG want+APPL 1P.INC.OBJ COND 1P.INC.DEP+MOD MOD   steal
Jehovah does not want of us that we should steal

239.

eõ tengeiy bett gata   ia **am**   **nim** ababaro õa enim
NEG want+APPL also   1P.INC.OBJ COND 1P.INC.DEP+MOD MOD greed   or   3S.DEP+MOD
ake a ion o ion[77] NB2.28
fight   to INDF FV INDF
he also does not want of us that we should be greedy or they should fight with each other

240.

am **nim** eõ taramawireiy ijor õa riring etsibe   imin NB2.28
1P.INC.DEP+MOD MOD NEG worship+APPL   AB+post or do   AB+medium AB+thing
 we must not worship idols or practice spriritism

241.

ia   wo   nim õeibibõki Gott, **am**   **nim** kenen nim tsitobo a
COND 2S.DEP MOD FAC+joy+RED God   1P.INC.DEP+MOD MOD try   MOD similar   to
deden   ngeiy NB2.29
manners+3S.POS E+3S.IND
if you should please God, we must try (so that we) should be similar to his ways

8.3.13.   1st Person Plural Exclusive Actor.

242.

wo   oijädu   bita   ṅaitar   ṅea Iguguija bue amaṅ[66]   ʻu̱m
2S.DEP bring.down NEIII+MED child+1D.INC.POS E+MED Iguguija   for   1P.EXC.DEP+VNI MOD
ta keramen inne NG219
only play   here
bring down our child Iguguija so that we may just play here

243.

ama   ogiten gadauw baibait[50]   tuwema   bue ma   um nuwaw
1P.EXC.DEP COMP   prepare   object+RED+CONS flesh+1P.EXC.POS for   1P.EXC.DEP MOD go
me i t'[9]äden   me ama   eö nuwawen NG210
&   only+ rain+PERF &   1P.EXC.DEP NEG go+PERF
we had prepared the things for our bodies so that we might go away but it then rained and we did not then go away
[Kayser's rendition: we had arranged everything to go away but it started raining and then we did not go]

244.

abueret[84] egä[t] eṅä ama   u̱m oni? NG218
NP+CL6[32] how.many shingle 1P.EXC.DEP MOD bring
how many baskets of shingle must we bring?

245.

bwa amaimõ   ririñ ekadarot[50] taramawir ea Jehova Ex 10:9
for   1P.EXC.DEP+MOD do   AB+feast+CONS worship   to   Jehovah
for we must do a feast for worship to Jehovah

246.

bwa ama   eõ tsiet ñea amaim   tsiõ itũrin   Jehova eow ean Ex 10:26
for   1P.EXC.DEL NEG know E+MED 1P.EXC.DEP+MOD serve by+3S.POS Jehovah   DIR   on+3S.POS
for we do not know the thing we must serve Jehovah by it/ with what we must serve Jehovah

247.

amañ[66]   õrren bwa amaimõ   taramawirei Matt 2:2
1P.EXC.DEP+VNI come+PERF for   1P.EXC/DEP+MOD worship+APPL
we have now come so that we may/in order to worship him]

248.

ama   ren   bwe amaim   adoreiy Matt 2:2 1976
1P.EXC+DEP come+PERF for   1P.EXC.DEP+MOD adore+APPL
we have come so that we may/in order to adore him

249.

auwe[25] ñea wo nim õrre õa amaim   kat[50] daiñ ion? Matt 11:3
1S.IND   E+MED 2S.DEP MOD come or 1P.EXC.DEP+MOD again wait   INDF
are you the one who must come or should we wait again for another?

250.

awe[25] ngea enim   re oa amaim   kan daing tuk ion ekae? Matt 11:3 1976
2S.IND E+MED 3S.DEP+MOD come or 1P.EXC.DEP+MOD again wait   yet INDF different
are you the one who must come or should we yet wait again for a different one?

251.

iña ino wo ãeñ bwa amaimõ   gadauw lamm in   passah ean,
where yonder 2S.DEP desire for   1P.EXC.DEP+MOD prepare   lamb   CONS Passover on+3S.POS

bwe wo   nim õn? Matt 26:17
for   2S.DEP MOD eat
where do you want that we should prepare the Passover lamb so that you may eat it?

252.

inga ina wo   teng bwe amaim   gadauw ngana bwain   am   on
where there 2S.DEP want for   1P.EXCL.DEP+MOD prepare   E+MED.P object+CONS GPOS+2S.POS eat

bita   lamm in   easter? Matt 26:17 1976
NEIII+MED lamb   CONS easter
where do you want that we should prepare the things to do with your eating the easter lamb?

253.

ekegen ngea amaim riring ngama[55]? Lu 3:12b 1976
what E+MED 1P.EXC.DEP+MOD do E+1P.EXC.IND
what must **we** do?

254.

ekõ ñea amaimõ   ririñ bet ñama[55]? Lu 3:14
what E+MED 1P.EXC.DEP+MOD do   also E+1P.EXC.IND
what should we also do?

255.

ama,   ekegen amaim   riring ngama[55]? Lu3:14 1976
1P.EXC.IND what   1P.EXC,DEP+MOD do   E+1P.EXC.IND
what should we do?

256.

eo ewuina ia   ama   eatow ama   oraiy aen   God bwe amaim   ranga
NEG fitting   COND 1P.EXC.DEP leave   GPOS+1P.EXC.POS utter   word+CONS God   for   1P.EXC.DEP+MOD keep

eteiber ngama[55] Ac 6:2 1976
table   E+1P.EXC
it is not fit that we should leave off our speaking the word of God so that we might/in order to serve tables

257.

bwa amaimõ   moniba bet epo   a   gamiã 1Co 4:8
for   1P.EXC.DEP+MOD rule   also   together with 2P.OBJ
that we also might reign with you

258.

bwe ama   bet amaim   moniba epoa   kamie 1Co 4:8 1976
for   1P.EXC.IND also   1P.EXC.DEP+MOD rule   together.with 2P.OBJ
that we also might reign with you

259.

ñea õbebe bũriõũma   ian   ama   roe memak, bwa amaimõ
E+MED FAC+light innards+1P.EXC.POS in+3S.POS GPOS+1P.EXC.POS heavy all   for   1P.EXC.DEP+MOD
kona õbebeãn   bet bũriõũra ñabũna   re mek iat   eroe,
able   FAC+light+3S.GER also innards+3P.POS E+ANIM.P+MED 3P.DEP dwell in+3S.POS affilction
eow ean   õbebeãt   ibũriõ ñea ã õbebeõn   bũriõũma
DIR   on+3S.POS FAC+light+3S.GER AB+innards E+MED 3S.DEP FAC+light+COM innards+1P.EXC.POS
amo eow itũrin Gott 2Co 1:4
first   DIR   by+3S.POS
he who comforts us in all our affliction, that we may be able to comfort them that are in affliction, through the comfort that we ourselves are comforted first by God

260.

bwa amaim   eõ tũebõn gama   ma amaim   tũebõn Gott ñea   õrida
for   1P.EXC.DEP+MOD NEG trust   1P.EXC.OBJ &   1P.EXC.DEP+MOD confide   God   E+MED FAC+rise
ñabũn   ema 2Co 1:9
E+ANIM.P+ 3S.DEP+die
that we should not trust in ourselves, but we should trust in God who raises the dead

261.

bwa amaimõ   õeibibõki ia   ama   mek itũrin 2Co 5:9
for   1PEXC.DEP+MOD FAC+glad+RED COND 1P.EXC.DEP dwell   by+3S.POS
so that we should make him rejoice/please him when we are with him

262.

oa ama   üm mäg ian   aäm? Nuw18:3
or   1P.EXC.DEP MOD dwell in+3S.POS word+2S.POS
or we should abide in your word?

263.

õten, amaimõ   nuaw me erow brot ean   arobu   groschen
TAG   1P.EXC,DEP+MOD go   &   exchange bread on+3S.POS two.hundred groschen
mõ[12] õijõijiõn ũra Mark 6:37
&   feed+COM 3P.IND
ought we to go and buy loaves with two hundred groschen and feed them with it?

8.3.13.1. Syncopated Form.

With the 1st person plural '*amaim*', there is a further contracted form, i.e.

amaim > amam/ama'm

Examples:

264.

õten, amam   kan õaweijidan ama   tsitan gama?
TAG   1P.EXC.DEP+MOD again start   GPOS+1P.EXC.POS praise   1P.EXC.OBJ
õa õga bũriõũma   tekei ñabũna   ibũn 2Co 3:1
or   need   innards+1P.EXC.POS like   E+ANIM.P+MED some
should we again already begin our praising ourselves? or do we need like some of those ones...

265.

õmeata a kõ   gama ũrõr, bwa amam   idõg a ũrõr Ge 19:5
show   to COMM   1P.EXC.OBJ 3D.IND   for   1P.EXC.DEP+MOD relations to   3D.IND
show the two of them to us, so that we may have relations with them

266.

A   kõñ   gamiã, etsiedũ,   bwa amam   eõ dũra iat[50]   deden
1S.DEP ask   2P.OBJ   sibling+RED+1S.POS for   1P.EXC.DEP+MOD NEG sin   in+3S.POS manner+3S.POS
ñune Ge 19:7
E+PROX
I ask of you, my brothers, that we may not sin in this way

8.3.14.   2nd Person Plural Actor.

267.

bita   mogur a   pan a kamie nenne ma'um [sic; mwa'um] raṅaṅeij ṙiṙiṅän
NEIII+MED work   1S.DEP speak to 2P.OBJ   yesterday 2P.DEP+MOD   hurry+APPL do+3S.GER
bu'e   num og NG204
for+3S.DEP MOD   finish
that work I spoke to you of it yesterday, you must hurry up the doing of it so that it may be finished
[Kayser's rendition: that work I told you about yesterday you must hurry up and have it finished]

268.

ma [sic; mwa] 'üm eö kanakanina NG168
2PDEP   MOD NEG misbehave
you must not misbehave/don't misbehave!

269.

t'amie[39]   ma [sic; mwa] üm auwä kamie NG:205
only+2PIND 2P.DEP   MOD love   2POBJ
you must love one another/you must love yourselves

270.

ma [sic; mwa] ramani   ökör bwe ma [sic; mwa] üm tiet deidein NG207
2PDEP   watch+APPL2 INTENS for   2PDEP   MOD know manner+3SPOS
watch him so that you know his ways

271.

eoniṅ in   än bụna kamie[41]   ma [sic; mwa] nuwa ko   me tsiba amie   ebuer
AB+young CONS female ANIM.P+MED 2P.OBJ 2P.DEP   go   COMM & break GPOS+2P.POS AB+basket

ma [sic; mwa] karakaro   äeäen bue ma [sic; mwa] 'ụm ekä eraṅä NG218
2P.DEP   CAUS+two+RED break off for 2P.DEP   MOD make AB+shingle
you girls! go and break off (leaves) [for] your baskets, you - two each its being plaited
[Kayser's rendition: each of you plait two so that you may use them for carrying shingle]

272.

bwe mwaim   ṱied ngana[61] ita meg turin   amea   Ngait[64]   angame
for   2P.DEP+MOD know E+MED.P   only dwell by+3S.POS male+MED child+CONS AB+person
oaeout   ead idura eow eat   eb Mark 2:10 1976
strong+CONS loosen AB+sin DIR   on+3S.POS land
for you must know that the Son of Man has authority to forgive sins on earth

273.

yegen ngea oereri kamie, bwe mwaim   gorenin wong
who   E+MED instruct 2P.OBJ for   2P.DEP+MOD flee   SUCC
bita   edamadam ngea enim   re Lu 3:7b 1976
NEIII+MED AB+anger   E+MED 3S.DEP+MOD come
who instructs you, that you should flee from the wrath that must come?

274.

amie[30] bet mwaim dudu nanamie ngamie[55], ion[77] ea amea   ion[77] John 13:14 1976
2P.IND   also 2P.DEP+MOD wash foot+2P.POS E+2P.IND   INDF to male+MED INDF
you also, you ought to wash your own feet, one another

275.

ogen   bet ia   A   eare a gamiã añõget auwã ñea
finish+PERF also COND 1S.DEP write to 2P.OBJ   word+CONS AB+love E+MED
an   auwã edetsini[52]:   bwe ã   wereri gamiã eow itũrin   Gott bwa
GPOS+3S.POS love   sibling+RED+3S.POS+MUT for   3S.DEP instruct 2P.OBJ   DIR   by+3S.POS God for
amwaim auwã gamiã 1Thes 4:9
2P.DEP+MOD love   2P.OBJeven though I write to you about the love that is brotherly love: for you are being taught by God
that you should love one another

276.

eo okorin, bwe ameiy   um eare ea kamie angogen amie   auwe ngabuna
NEG necessary for   1T.EXCL.DEP MOD write to 2P.OBJ   word+CONS GPOS+2P.POS love   E+ANIM.P+MED
idiedimeiy   dogin   bwe amie[39] okor mwa omwatowen[82] turin   God,
sibling+RED+2T.POSS reason+3S.POS for   2P.IND INTENS 2P.DEP FAC+wise+DIR+PERF by+3S.POS God
bwe t amie mwaim   auwe kamie 1Thess 4:9 1976
for   only 2P.IND 2P.DEP+MOD love   2.POBJ

it is not necessary that we three should write to you concerning your loving your three brothers because you really have been made wise by God that you should love one another

8.3.14.1.   Syncopated Form.

With the 2nd person plural '*amwaim*', there is a further contracted form, i.e.

       amwaim > amwam

Examples:

277.

e   nim tsi inimagen garben,   ma amwam   eõ ñañei Ru 2:15
3S.DEP MOD   glean among+3S.POS *garben* [sheaves] &   2P.DEP+MOD NEG ridicule
she must glean among the sheaves and you must not ridicule her
Imperative: let her glean among the sheaves and do not ridicule her

278.

amwam   koñõñ bwa amwam   eõ gõrõ iõ[9]   õrre winter Matt 24:20
2P.DEP+MOD ask+RED   for   2P.DEP+MOD NEG run   COND come   winter
You must make continual request that you should not flee when winter comes
Imperative: make continual request that you should not flee when winter comes

279.

tsin ia ri nan ũge a gamiã, kania, e   mek eat   etomagage; amwam ekam nuaw
COND 3P.DEP UNR say   to 2P.OBJ   look   3S.DEP dwell on+3S.POS   AB+wilderness   2P.DEP+MOD NEG   go
if they will say to you: look! he is in the wilderness – you must not go out
Imperative: if they will say to you: look! he is in the wilderness – do not go out!
Matt 24:26

280.

bwa amwam   tsiet bwe etsimine[60] waion   Ñait   eñame
for   2P.DEP+MOD know   for   3S.DEP+exist   strong+CONS child+CONS AB+person
eat   eb in   etad   idũra Mark 2:10
on+3S.POS land CONS 3S.DEP+only+loosen AB+sin
for you must know that the Son of Man has authority on eath to forgive sins

281.

A eõ ãeñ gamiã, etsiedũ, bwa amwam eõ tsiet ñan eõ toki bũriõ
1S.DEP NEG wish 2P.OBJ sibling+RED+1S.POS for 2P.DEP+MOD NEG know E+P+ NEG end innards+1S.POS
bwa A   nimõ naña gamiã Ro 1:13
for   1S.DEP MOD   go+to 1P.OBJ
I do not wish for you, my brothers, that you should not know that my constant desire is that I should go to you

282.

A   eõ ãeñ gamiã bwa amwam   iki   imin   eõ nũñida ñune,
1S.DEP NEG wish 2P.OBJ   for   2P.DEP+MOD not.know AB+thing NEG reveal   E+PROX
bwi ta bwidũga ma amwa man ian   amiã   gatsitsi Ro 11:25
for   only chance   &   2P.DEP   wise   in+3S.POS GPOS+2P.POS arrogance
 I do not wish that you should not know this hidden matter, just in case you are wise in your arrogance

283.

A   koñ a gamiã, bwa amwam eke gamiã amen edegeriõ 1Co 4:16
1S.DEP ask   to 2P.OBJ   for   2P.DEP+MOD make 2P.OBJ   male+CONS follow+1S.OBJ
I request of you that you should become men following me

8.3.15.   3rd Person Plural Actor.

284.

re   toṙeṙ iat   ekom bue re   num ekä buoganönaän   ṅabuna
3P.DEP talk   in+3S.POS judge   for   3P.DEP MOD   act.as help+COM2+COM+to+3S.GER E+ANIM.P+MED
taṅöra NG30
companion+3P.POS
they spoke in court so that they might act as the assistance with it to their friends
[Kayser's rendition: they deposed before the court as a means to help their friends]

285.

i ta paerir iat   io   muṅana   tiṙiṙ bue re   num t'eoṅ me
only go.around in+3S.POS io-treeNEII+ANIM.P+MED tirir for   3P.DEP MOD   only+cry &
r ⁹   eab   togi NG208
3P.DEP UNR.NEG end
those Reed Warblers just go around here and there in the Tamano tree in order to warble and they will not end
[Kayser's rendition: the tirir hop around in the tamana tree singing all the time]

286.

i ta ṅabuna   anarama m aiquön aura   eobäni me itugain
only E+ANIM.P+MED twenty   & one   GPOS+3P.POS AB+year & above+3S.POS
ura nabuna   re   num io [sic; eö] ṅanemui NG211
3P.IND E+ANIM.P+MED 3P.DEP MOD   NEG   replete
only those ones twenty-one their years and above it, they are those ones who must fast
[Kayser's rendition: only those who are twenty-one and over must fast]

287.

inna aṅa²⁵ mäg me amäbuna   taṅö   re   num mäg inna bät NG213
here 1S.IND dwell &   male+ANIM.P+MED companion+1S.POS 3P.DEP MOD   dwell there   also
here is (where) I dwell, my (male) friends they must dwell there also
[Keyser's rendition: where I am my friends also shall be]

288.

bue re   num raṅ a an   mogur God me eagad⁹'a itimor jamen NG215
for   3P.DEP MOD   keep to GPOS+3S.POS work   God &   reach+to AB+live future.time
so that they may observe the workings of God and attain to the life in the future
[Kayser's rendition: to observe the commandments of God and so reach happiness hereafter]

289.

mõ¹² õ   pan a kamele bwe re   nim otoburõra⁸⁵   iruwit   tekawa
&   3P.DEP speak to camels   for   3P.DEP MOD   bend.knees+3P.POS outside+3S.POS town
itañit ebõken eren ñag emerõ, ñea aũra   dae in meta eoniñ in ãn
by+3.POS AB+well   TEMP+ 3S.DEP+evening E+MED GPOS+3S.POS time CONS go.out AB+young CONS female
bwe re nim eiren Ge 24:11
for 3P.DEP MOD draw.up

and he spoke to the camels that they should kneel down outside the city by the well of water when evening, the which is the young women's time to come out so that they may draw water

290.

ngagan, memag mungana mwa teng bwe engame re   nim riring a kamie,
therefore all   NEII+E+MED.P 2P.DEP want for AB+person 3P.DEP MOD do to 2P.OBJ

mwa riring a ko   ura   bet Matt 7:12 1975
2P.DEP do   to COMM 3P.OBJ also

therefore, all the things you want that men should so to you, do also to them!

291.

bwe re   nim eõ ãtõn   mõra   mõ[9]   kaiõtõt ijũñõra me tsiñaiõn   bũriõũra,
for   3P.DEP MOD NEG see+COM eye+3P.POS &+3S.DEP hear+COM ear+3P.POS &   understand+COM innards+3P.POS

mi tik iwidõ, ma A   nan õtsimor ũra Matt 13:15
&   still turn.back &   1S.DEP UNR FAC+live   3P.IND

so that they should not see with their eyes and hear with their ears and understand with their hearts, and turn back, and I will heal them

292.

ro   oberei iõ[12] õ[29]   katsimor bet eat[71]   sabbath;
3P.DEP guard   COND 3S.DEP CAUS+live   also on+3S.POS sabbath

bwe re   nimõ ñaea dõgin Mark 3:2
for   3P.DEP MOD   place guilt+3S.POS

they kept watch if he healed also on the sabbath, so that they might place his guilt

293.

ri   ta kanakania ia   obwiduga me okatimor   eat[71]   sabath,
3P.DEP only look+RED+to COND chance   &   3S.DEP+CAUS+live on+3S.POS sabbath

bwe re   nim ngaea wong dogin Mark 3:2 1976
for   3P.DEP MOD place   SUCC   guilt+3S.POS

they watched him if it chance and he cure on the sabbath so that they might successfully place his guilt (declare him guilty)

294.

ro[29] dubwangeiy an   karawin ian   aura   kearoiy bita   re   nim gona
3P.DEP share+APPL   GPOS+3S.POS clothing   in+3S.POS GPOS+3P.POS lot+APPL NEIII+MED 3P.DEP MOD able

ion o ion[77] Mark 15:24 1976
INDF FV INDF

they divided up his clothing by their lots what they ought to get each one

295.

ñabũna   re   eõ etaraba bwe re   nimõ dũgidugo ian   aũra   ka ñabũn
E+ANIM.P+MED 3P.DEP NEG only+obey for   3P.DEP MOD walk   in+3S.POS GPOS+3P.POS wise E+ANIM.P+

omo;   bwe e   nimõ gadauw eñame ñabũn   ogduwõra ea Temoniba Lu 1:17b
3S.DEP+good for 3S.DEP MOD   prepare AB+person E+ANIM.P+ ready+3P.POS to lord

those ones who do not obey, so that they should walk in the wisdom of the righteous; so that he should prepare a ready people for the Lord

296.

ean   quaojut   ibũm, rõ   õrren   bwe re   nim etow oniñ ia Lu 1:59
on+3S.POS CAUS+eight+CONS AB+day 3P.DEP come+PERF for   3P.DEP MOD cut   young MED

on the eigth day, they then came so that they should cut [circumcise] that child

297.

ngaga   eangedan abumin[53] oiyu me metat   imin   bwe ro   ren
TEMP+MED reach+PERF   NP+CL5[11] eight &   go.out+PERF AB+thing for   3P.DEP come+PERF

bwe re   nim tetow bita   eoning me ro   emwin on egen   amea   etongin
for   3P.DEP MOD give   NEIII+MED AB+young &   3P.DEP call   COM name+CONS male+MED father+3S.POS

ngea Zacharias Lu 1:59 1976
E+MED Zechariah

when eight days then ended it happened (that) they then came so that they should cut [circumcise] that child and they called it with its father's name, Zachariah

298.

re   nim ere iwim   tekei bita   ã   patow ian   wõn   dogor Temoniba
3P.DEP MOD extend AB+offering like   NEIII+MED 3S.DEP speak+DIR in+3S.POS RPOS+3S.POS law   lord

they had to offer a sacrifice according to that which is written in the law of the Lord / they had to offer a sacrifice according to what is written in the law of the Lord

Lu 2:24

299.

oren[37]   bet amen   toll ibun bwe re   nim taufe Lu 3:12a 1976
come+PERF also   male+CONS toll some for   3P.DEP MOD   baptize

some taxmen also had already come so that they should be baptized

300.

edogor eiyien[75] ngabuna   won   engel bwe dogum,
AB+law   INDF+CL11[7] E+ANIM.P+MED RPOS+3S.POS angel   for   reason+2S.POS

bwe ngabuna   re   nim rangeduwaw Lu 4:10 1976
for   E+ANIM.P.+MED 3P.DEP MOD   look.after+2S.OBJ

a command (to) those angels of his on your account that those ones should keep watch over you

301.

re   edaw ina inukareren animwen bita   etowedudu ngea eoeiy
3P.DEP up+DIR9 there LOC+brow+CONS atop+CONS   NEIII+MED AB+hill   E+MED 3S.DEP+build

eow ean   bita   wongara dagawa bwe re   nim oraiyedun   ina Lu 4:29 1976
DIR   on+3S.POS NEIII+MED RPOS+3P.POS town   for   3P.DEP MOD   throw.down+DIR8 there

they brought him up there its very brow atop the mountain on which they built their city so that they should throw him down from there

302.

ngaga   ngabuna   engame ebwak ro   wangada bwe re   nim kakaiyot
TEMP+MED E+ANIM.P+MED AB+person   numerous 3P.DEP press.in   for   3P.DEP MOD   hear+RED

angogen mineiyina   aen   God Lu 5:1 1976
word+CONS   NEI+CL11[7]+MED   word+CONS God

when those numerous people [that crowd] were pressing in on him so that they should listen about that word of God

303.

ro[29] abwabwe ngabuna   ranora   nabuna   re   meg ian   miona[79]
3P.DEP gesture+RED   E+ANIM.P+MED branch+3P.POS E+ANIM.P+MED 3P.DEP dwell in+3S.POS NEI+CL12[5]+MED

eon[79]   bwe re   nim tu me buog ura Lu 5:7 1976
INDF+CL12[5] for   3P.DEP MOD   come &   assist 3P.IND

they gestured to those companions of theirs, those one who were in the other vessel so that they should come and help them

304.

epwepwot   engame ebwak bwe re   nim kaiyot aen
gather.together+PERF AB+person numerous for   3P.DEP MOD hear   word+CONS

me eiy[39] enim   otimor ura atin   ian   mungana aragura Lu 5:15 1976
&   3S.IND 3S.DEP+MOD FAC+live 3P.IND from+3S.POS in+3S.POS NEII+MED.P sick+3P.POS

many people [a cowd] were already gathered so that they should hear his word and he should cure them from their sicknesses

305.

amen   edar me Pharisãer rõ[29] kanakania bwe re   nim aia iõ[12] õ   katsimor
male+CONS write &   Pharisees 3P.DEP look+RED   for   3P.DEP MOD see COND 3S.DEP CAUS+live

eat sabbath bwe re nimõ ñaea dõgin Lu 6:7
on+3S.POS sabbath for 3P.DEP MOD   place guilt+3S.POS

the scribes and Pharisees observed him if it chance and he heal on the sabbath so that they might place his guilt

306.

amebuna   amen   tar me pharisea ro   kanakania ia   bwiduga me ogatimor
male+ANIM.P+MED man+CONS write &   Pharisee 3P.DEP look+RED   COND chance   &   3S.DEP+CAUS+live

eat   sabbath bwe re nim   gona imiton[86] re eke ngangaet   dogin Lu 6:7 1976
on+3S.POS sabbath   for   3P.DEP MOD able thing+INDF 3P.DEP use place+RED+3S.GER guilt+3S.POS

those scribes and pharisees observed him if it chance and he healed on the sabbath so that they might get something they use the placing of his guilt

307.

tsin ia wo   tata barũõm   ian   met   amen   ekõm, wo nim ooaiouw
COND   2S.DEP lift.up enemy+2S.POS in+3S.POS eye+3S.POS male+CONS judge   2S.DEP MOD FAC+strong+2S.OBJ

ian   medena, bwe wo nim õtimoruw atsin   itũrin; bwe e   nim eõ ururew
in+3S.POS way   for   2S.DEP MOD FAC+live+2S.OBJ from+3S.POS by+3S.POS for   3S.DEP MOD NEG drag+3S.OBJ

ea amen   ekõm, ma amen   ekõm enim   eõ totow auwe[39] ea ekaiwedu,
to   male+CONS judge &   male+CONS judge 3S.DEP+MOD NEG bring 2S.IND to AB+officer

me ekaiwedu enim   õraijedu auwe[39] iat   ewak in quõquõr Lu 12:58
&   AB+officer   3S.DEP+MOD cast.down 2S.IND in+3S.POS AB+house CONS bind+RED

when you lift up your adversary before the magistrate you must steel yourself on the way so that you should save yourself from him; for he must not drag you to the magistrate, and the magistrate must not give you over to the officer, and the officer should cast you into prison

308.

me ñag õrre bũmin, õ õijõten[58] an   tsiõ ion ea amebũn   amen   kiãõ
&   TEMP+ come day+CONS --- send+PERF GPOS+3S.POS servant INDF to   male+ANIM.P+MED male+CONS cultivate

bwe re   nim oija quan   mũmwarina[78] eñan   vitis Lu 20:10
for   3P.DEP MOD give.to fruit+CONS NEII+CL23[22]+MED place+CONS vine

and when the day for it came, he then sent out a servant of his to those cultivators so that they might give him fruitage of that vineyard

309.

me ngaga oret[50]   dae in me oiyon angen[66] ngabuna   eamen gadauw wein
&   TEMP+MED come+PERF time CONS &   send to+VNI+PERF E+ANIM.P+MED male+CONS prepare   wine

an   tiyo ion bwe mibuna   re nim oiya amea ukwan ngabena[49]
GPOS+3S.POS servant INDF for   NEII+ANIM.P+MED 3P.DEP MOD give.to male+MED fruit+CONS E+CL10[15]+MED

eben[49] weit inon Lu 20:10 1976
land+CONS wine   some

and when the time for it was come, he then sent to those preparers of wine a servant of his so that those ones might give that man some fruitage of that voneyard

310.

bwe tamo ngea etied   ina meg, me enim   tata ituga
for   any   E+MED 3S.DEP+know there dwell &   3S.DEP+MOD lift.up above

bwe re   nim gona ibwa John 11:57[56] 1976
for   3P.DEP MOD able   seize

for any man who knew where he was, he must bring it up (to their attention) so that they might be able to seize him

311.

atebin   memag ngabuna   ononungin   in Israel re   nim tied
number+CONS all   E+ANIM.P+MED young+RED+CONS [SIC] Israel   3P.DEP MOD know

me eo mwarar ngana God ekeen   Demoniba me Christus
&   NEG doubt   E+MED.P God   make+PERF lord   &   Christ

amea   kor Jesus ngea mwa kaibereiy Ac 2:36 1976
male+MED INTENS Jesus   E+MED 2P.DEP cross+APPL

the full number of the children of Israel must know and not doubt that God has made Jesus Lord and Christ whom you put on the cross

312.

ngaga   re   eo eed bita   imin   re   nim oeagida gaiuror   eow ean
TEMP+MED 3P.DEP NEG find   NEIII+MED AB+thing 3P.DEP MOD   place   woe+3D.POS DIR   on+3S.POS

dogit   engame ange Ac 3:21 1976
reason+CONS person   on.ground

since they did not find the thing they should place woes on them both because of the common people

313.

ar[sic]   rodun   iat   eb me ekeijien   ura engame dogin
3P.DEP   go.down+DIR8 on+3S.POS land &   make+3S.IND+PERF 3P.IND AB+person reason+3S.POS

ar[sic]   nim mereiy ãn in iat   eb NB2.12
3P.DEP   MOD marry+APPL female CONS in+3S.POS land

they came down to earth and then became human for the reason they may marry earthly women

314.

Gott inan tik õrida ura   bwe ar[sic]   nim konan   tsimor eko   tokin NB2.14
God   UNR   still FAC+rise 3P.IND for   3P.DEP   MOD   able+CONS live   be.not end+3S.POS
God will resurrect them so that they may get never ending life

8.4. Conjunction Introducing a Dependent Clause

There is some variation in the conjunction employed to introduce dependent clauses, but generally '*bwe*' is used with Positive Clauses and '*ia*' (the Condional Marker) is used with Negative and Question Clauses.

9.   Positive Clause followed by Negative Dependent Clause incorporating Modal Aspect Marker.

When the main clause is followed by a negative dependent clause based on the Modal Aspect Marker, '*bwe nim eo*' is the usual construction.

Examples:

315.

bwe	ñag	etsimor	Jehova,	ñea	Gott	in	Israel,	ñea	õgõgõ	bwa A		nim eõ
for	TEMP+	3S.DEP+exist	Jehovah	E+MED	God	CONS	Israel	E+MED	hold+1S.OBJ	for	1S.DEP	MOD NEG

õeõgida	gaim,	ñago	ia	wo	eõ	kapapar	in	õrre	me	ekowõñ	ame,
place.on	woe+2S.POS	TEMP+DIST	COND	2S.DEP	NEG	CAUS+haste+RED	CONS	come	&	meet	to+1S.DAT

mi	nan	eko	wõn	oniñ	in	eman	Nabal	ia	aiquen	iõ[9]	õreñõ
&	UNR	be.not	RPOS+3S.POS	younG	CONS	male	Nabal	COND	one		COND remain

ea	an	eorata	1Sa 25:34
to	3S.POS	dawn	

for as Jehovah the God of Israel lives, the one who held me (back) so that I should not place down your woes (bring you troubles), had you not hurried to come and meet me, there would not have been even one young man of Nabal's if/that remained until the dawn

316.

ngaga	emetimetieiy	eow	iat	erenimi ura	bwe re	nim eo tuk redo a
TEMP+MED	3S.DEP+warn+RED+APPL	DIR	in+3S.POS	AB+dream 3P.IND	for	3P.DEP MOD NEG still return to

amea	Herodes	Matt 2:12 1976
male+MED	Herod	

when he had warned them in a dream that they should not return to Herod

317.

aga kõ   ñauwe[55] ian   see mõ[12]õraijedu eõe   ion, me barũ iũ ñea wo   reõn
go   COMM E+2S.IND in+3S.POS sea   &   cast+DIR2 AB+hook INDF &   bring fish E+MED 2S.DEP catch+COM

amo; mi ia   wo   ba ñanaquan, wo   nan ãt geld ion: õbũ kõ mo oija   ũra bwe
first &   COND 2S.DEP open mouth+3S.POS 2S.DEP UNR find coin INDF bring COMM &   give+to 3P.IND for

dogũ   ma auwe[39], bwa am   eõ tsiriwai   ũra Matt 17:27
reason+1S.POS &   2S.IND   for   1P.EXC+DEP+MOD NEG stumble+APPL 3P.IND

you, go out to sea, and cast a hook, and bring the fish that first comes up; and when you open its mouth, thou will find a coin: take it and give it to them for me and you so that we do not stumble them

318.

mwa ta detaro ko,   bwe nim eo meta mungana eat   edae
2P.DEP only pray   COMM for   MOD NEG go.out NEII+MED.P on+3S.POS AB+time

in   mwamwe Mark 13:18 1976
CONS cold

pray that is should not happen (in) those times of the cold [wintertime]

319.

me dogereiy amea   bwe nim eo pwana engame ia   aikwen nuwawin Lu 5:14a 1976
&   forbid+APPL male+MED for   MOD NEG speak+to AB+person COND one   concerning+3S.POS

and he ordered him that he should not speak to even one person concerning it

320.

ngabuna   re   egegee bwe nim eo dogereiy ura, bwe re   nim otubweduw
E+ANIM.P+MED 3P.DEP plead   for   MOD NEG forbid+APPL 3P.IND for   3P.DEP MOD fall.headlong+DIR9

ian   bita   iyub okaberuru Lu 8:31 1976
in+3S.POS NEIII+MED AB+pit 3S.DEP+deep+SUP

those ones pleaded with him that he should not command them that they should fall headlong into the very deep pit

321.

ñaga   ãitune   ñea ema   agen   eõ toki n   edokoñoiõ,   A   nim
TEMP+MED female+PROX E+MED 3S.DEP+die spouse+3S.POS NEG end   CONS trouble+APPL+1S.OBJ 1S.DEP MOD

õtsimor, bwa A   nim eõ õijõn an   õrre Lu 18:5
FAC+live   for   1S.DEP MOD NEG send   GPOS+3SPOS come

since this woman whose husband is dead [this widow] continually troubles me, I must save her, so that I should not send away her coming

322.

an   teng amea   ngea oiyono ngea Etongu,   bwe a   nim eo eatow
GPOS+3S.POS want   male+MED E+MED send+1S.OBJ E+MED father+1S.POS for   1S.DEP MOD NEG leave

imiton[86] ngea eiy[39] oiyame,   bwe nim ta orida ean   ngabumina[53]
AB+thing+INDF E+MED 3S.IND   give+to+1S.DAT for   MOD only FAC+rise on+3S.POS E+CL5[11]+MED

magit   ibum John 6:39 1976
exhaust+CONS AB+day

this is the will of him who sent me, that I should not lose anything that he gave to me so that they should be made to rise on the last day

323.

ogabwararien[38] meora   me oenowewien marora,   bwe re   nim eo eedon
make.dim+PERF   eye+3P.POS &   harden+PERF   mind+3P.POS for   3P.DEP MOD NEG see+COM

mungana meora   irungin me eo tied on mungana marora   iat   imin,
NEII+MED.P eye+3P.POS clearly   &   NEG know COM NEII+MED.P   mind+3P.POS in+3S.POS AB+thing

me ngam re   iwid burioura   me eotimor   wong ura John 12:40 1976
& lest   3P.POS turn innards+3P.POS &   3S.DEP+FAC+live SUCC   3P.IND

he has made dim their eyes and made hard their minds so that they should not see with their eyes clearly and not understand with their minds in things and lest they turn their hearts back and they be healed

324.

me dogereiyien   ura bwe re   nim eo erowiow Jerusalem,
& command+APPL+PERF 3P.IND for   3P.DEP MOD NEG leave   Jerusalem

bwe re   nim ta dadaing owongonen aen   amea   Etongin Ac 1:4 1976
for   3P.DEP MOD only wait+RED   fulfil+3S.GER   word+CONS male+MED father+3S.POS

and then commanded them that they should not leave Jerusalem but they should await the fulfilment of the words of his Father

325.

re   emwin amerumena[65]   me re   dogereiy uror bwe re   nim
3P.DEP call   male+two+ANIM+MED &   3P.DEP command+APPL 3D.IND for   3P.DEP MOD

eo betibet gauweiy auror   torer me auror   kereri   eow ian   eg ia Ac 4:18 1976
NEG at.all   repeat   GPOS+3D.POS talk   &   GPOS+3D.POS CAUS+instruct DIR   in+3S.POS name MED

they called those two men and they commanded them both that they should absolutely not repeat their speaking and their teaching in that name

326.

re   dogereiy ura bwe re   nim eo bedibet egauweiy etorer eow ian   egen
3P.DEP comand+APPL 3P.IND for   3P.DEP MOD NEG at.all   repeat   AB+talk DIR   in+3S.POS name+CONS

Jesus me ro   oiyon ura Ac 5:40 1976
Jesus &   3P.DEP send   3P.DEP

they commanded them that they should absolutely not repeat the speaking in the name of Jesus and they sent them away

327.

õ[70] õeõãtirõñin   mõra,   mõ[12] õõaio   bũriõũra; bwe re   nim eõ ãtõn   mõra,
---   FAC+NEG+see+clearly eye+3P.POS &   FAC+strong innards+3P.POS for   3P.DEP MOD NEG see+COM eye+3P.POS

me re nim eõ tsietõn bũriõũra, me re   nim eõ iwid bũriõũra
& 3P.DEP MOD NEG know+COM innards   &   3P.DEP MOD NEG turn   innards+3P.POS

ma A   nan eõ õtsimor ũra John 12:40
&   1S.DEP UNR NEG FAC+live   3P.IND

he blinded their eyes, and hardened their heart; so that they should not see with their eyes, and they should not understand with their heart, and they should not turn their hearts back [repent] and I will not heal them

328.

aura   warowar bwe nim eo timine morin amune Ac 25:24 1976
GPOS+3P.POS uproar   for   MOD NEG exist   life+CONS male+PROX

their uproared that this man should not have his life

329.

amwaim kanakania waiomiã   ñune bwe enim   eõ ekei
2P.DEP+MOD look+RED   strong+2P.POS E+PROX for   3S.DEP+MOD NEG make+3S.IND

imin   in   katsiriwa ea ñabũna   re   jũrũñ 1Co 8:9
AB+thing CONS CAUS+stumble to   E+ANIM.P+MED 3P.DEP weak

beware of this authority of yours that it should not become a stumblingblock to those ones who are weak

330.

bita   tekawa eõ ãeñ equan õa maraman bwe enimõ   õeaõ Re 21:23
NEIII+MED city   NEG wish AB+sun   or   moon+3S.POS for   3S.DEP+MOD FAC+light

the city does not want/need the son or the moon that it should make light/illuminate

10.   Negative Clauses with the Modal Aspect Marker.

When the actor is 2nd Person, the negative clause can also be understood as the equivalent of an English negative command (Imperative mood)

With other actors, the negative clause can also be understood as the equivalent of an English negative Permissive/Hortative clause.

Examples:

331.

wo   nu̱m eö totow bitune waṅa NG168
2S.DEP MOD   NEG give   NEIII+PROX RPOS+1S.POS
you must not give away this thing of mine
Imperative: don't give away this thing of mine

332.

ma   nu̱m [sic; mwa 'u̱m] eö keramen iat   oag   it⁵⁰   detaro NG168
2P.DEP MOD   NEG play   in+3S.POS AB+house CONS   pray
you must not play around/make fun in the church
Imperative: do not play around/make fun in the church

333.

amea   ṅea   eö teäṅ emogur, e   num eö ieij bät NG211
male+MED E+MED NEG want   work   3S.DEP MOD   NEG eat also
the one who does not want to work, he ought not to eat also
Permissive/Hortative: the one who does not want to work, let him also not eat
[Kayser's rendition: he that does not wish to work shall not eat]

334.

wo   nim eö õmamado amen   makur ñea ã   õmarũmwi ñea
2S.DEP MOD   NEG oppress   male+CONS work   E+MED 3S.DEP FAC+reward   E+MED
eko emit   duwen   ñea emañada Deu 24:14
be.not rich+CONS flesh+3S.POS E+MED 3S.DEP+needy
you ought not to oppress the worker who is hired who is poor who is to be pitied
Imperative: do not oppress the worker who is hired who is poor who is to be pitied

335.

ã   nim eö meijiõn ũra   eõ toki ñabũn   õga bũriõũra Ps 9:18
3S.DEP MOD NEG remember 3P.IND NEG end   E+ANIM.P+ lack   innards+3P.POS
one must not forget them ever those ones in need
Permissive/Hortative: let those ones in need not be ever forgotten

336.

re nim eõ nuaw Matt 14:16

3P.DEP MOD NEG go

they ought not go away/they need not go away

Permissive/Hortative: let them not go away

11. Negative Clause followed by Dependent Clause incorporating Modal Aspect Marker.

When the main clause of a sentence is negative and the dependent clause incorporates the Modal Aspect Marker, the Dependent Clause is usually introduced by the conjunction 'ia (iõ, ie, io, iö)' (the Conditional Marker).

Examples:

337.

bwe Jehova Gott **eitsiõk** pan **ie**[12] e**nim** et weron eat eb Ge 2:5

for Jehovah God PREI speak COND 3S.DEP+MOD rain cloud on+3S.POS land

for Jehovah God had not yet commanded that it should rain on the earth

338.

eñabet etõñida, me **eko** betibet eman eat eb **ie**[12] e**nim**õ

3S.DEP+old+PERF father+1P.INC.POS & be.not at.all AB+male on+3S.POS land COND 3S.DEP+MOD

ririñ gadar tekei deden amen eat eb memak Ge 19:31

do 1P.INC.OBJ like manner+CONS male+CONS on+3S.POS land all

our father is already old, and there is no one at all on earth that should treat us according to the ways of men of earth

339.

wo **eõ** pan ame bet, **ia**[12] A **nim** õijõnuw iat idõdõ mi iriañ, me pauken

2S.DEP NEG speak to+1S.DAT also COND 1S.DEP MOD send+2S.OBJ in+3S.POS AB+laugh & AB+sing & drum+3S.POS

me harfen Ge 31:27

& harps

you did not say to me that I should send you with laughter and song, and drum and harp

340.

A **eõ** õrean aw imin gõgõrõ ñea ã ijababa eow itũrit imin gõgõrõ
1S.DEP NEG bring to+2S.OBJ AB+thing run+RED E+MED 3S.DEP break.up DIR by+3S.POS AB+thing run+RED

ñan etiritir **ia** wo **nim** õn Ge 31:39
E+P+ 3S.DEP+vicious COND 2S.DEP MOD eat

I did not bring you an animal that was torn by wild animals if/that you should eat it

341.

me **eõ** deri **ia** ã **nim**õ ririñ bita Ge 34:7
& NEG fitting COND 3S.DEP MOD do NEIII+MED

and it is not fitting that one should do that /and it is not fitting to do that

342.

bwin e[70] ãt bwo ouwaken Sela ma amea **eõ** oija **ie**[12] e**nim** eke agen
for+there --- see for big+PERF Selah & male+MED NEG give+to COND 3S.DEP+MOD make spouse+3S.POS

for she saw that Selah was now big and he did not give her so that she should become his wife
Ge 38:14

343.

omo oa **iõk ia**[12] A **nim** õni aw ãinimwen õkimama iot[64] atsin
3S.DEP+good or no COND 1S.DEP MOD bring to+2S.OBJ female+CONS suckle INDF from+3S.POS

inimaget ãinimwen Ebrãer, bwe e **nim** õkimama ea aw oniñ une? Ex 2:7
among+3S.POS female+CONS Hebrews for 3S.DEP MOD suckle to 2S.OBJ young PROX

is it good or not that I should fetch for you a woman giving suckle from among the women of the Hebrews, so that she might suckle this child for you

344.

bwe emagen õarar atsin ian adar bwer, me **ekeow**en
for exhaust+PERF foodstuff+1D.INC.POS from+3S.POS in+3S.POS GPOS+1D.INC.POS basket & be.not+DIR+PERF

adar adu **ia**[12] ar**ũm** oija amea an ñame Gott: iña
GPOS+1D.INC.POS gift COND 1D.INC.DEP+MOD give+to male+MED GPOS+3S.POS person God what

imin ituridar? 1Sa 9:7
AB+thing by+1D.INC.POS

for our foodstuffs are now exhausted from our baskets and there is no longer our gift that we may give to the man of God; what do we have?

345.

A **eõ** kona erouw **ia**[12] A **nim** eke ũbwiõ, bwa ñam A ijababa ũbwiõ
1S.DEP NEG able AB+exchange COND 1S.DEP MOD make home+1S.POS for lest 1S.DEP break.up home+1S.POS

ñaben[49] ũbwiõ kõr Ruth 4:6
E+CL10[15]+ home+1S.POS INTENS

I am unable to purchase it so that I should make it my inheritance lest I break up my inheritance, which is my own inheritance

346.

wo nim erowi amen kabaãt bwe **eko** imin **ia** wo **nim** kereri atsin
2S.DEP MOD leave male+CONS unskilled for be.not AB+thing CONS 2S.DEP MOD CAUS+instruct from+3S.POS

itũrin Pr 14:7
by+3S.POS

leave the stupid for there is nothing that you should learn from him

347.

d'**eo**[25] ngabuna eo dogedog tuwen **ia** e**nim** timine[60] amen kogomwe
only+NEG E+ANIM.P+MED NEG healthy flesh+3S.POS COND 3S.DEP+MOD exist male+CONS medicine

ean, bwe ngabuna arag tuwen Matt 9:12 1976
on+3S.POS for E+ANIM.P+MED sick flesh+3S.POS

it is not those ones whose body is healthy that should have physicians by it, but those ones (with) sick bodies

348.

inan **eko** engame **ia** e**nim** kaiyot iow ian mungana medenat[50] dagawa
UNR be.not AB+person COND 3S.DEP+MOD heat DIR in+3S.POS NEII+MED.P way+CONS town

aen Matt 12:19 1976
word+3S.POS

there will be no one that should hear his voice in the roadways of the cities

349.

ngea emeg eat eben kiyeo, enim **eo** redo eow ubwien **ia** e**nim**
E+MED 3S.DEP+dwell on+3S.POS land+CONS cultivate 3S.DEP+MOD NEG return DIR home+3S.POS COND 3S.DEP+MOD

oni gawiden an karawin Matt 24:17 1976
bring garment+3S.POS GPOS+3S.POS clothing

the one who is in the field, let him not return home that he should fetch his garment of his clothing

350.

bita emegeda eat demarumu…t'**eo**[25] wonga ngea **ia** a**nim**
NEIII+MED AB+sit.down on+3S.POS right+1S.POS only+NEG RPOS+1S.POS E+MED COND 1S.DEP+MOD

oiya kamuror Mark 10:40 1976
give+to 3D.+OBJ

the sitting on my right hand…it is not mine that matter that I should give it to the two of you

351.

inan re ion ngea oaeo eame, ngea **eo** ewuina deideiu **ia** a**nim**
UNR come INDF E+MED strong to+1S.DAT E+MED NEG fitting manner+1S.POS COND 1S.DEP+MOD

eaead ngabweta[67] kwaren won shoe Lu 3:16 1976
loosen+RED E+CL7[18/19]+MED bind+3S.GER RPOS+3S.POS shoe

one who is mightier than I will come, the one who it is not fitting my ways that I should loosen the laces of his shoe

352.

eko prophet **ia** e**nim** eeng eow ian ngabena[53] eben ubwien Lu 4:24 1976
be.not prophet COND 3S.DEP+MOD wish DIR in+3S.POS E+CL10[15]+MED land+CONS home+3S.POS

there is no prophet that is desired in his home country

353.

enim odon amo mungana me **eab** tuk ngaga **ie** **nim**
3S.DEP+MOD pass+COM first NEII+MED.P & UNR.NEG yet TEMP+MED COND MOD

togit imin Lu 21:9 1976
end+CONS AB+thing

those things must pass by first but it will not be immediately at that time that it should be the end of things / those things must pass by first but it will not be immediately at that time for it to be the end of things

354.e[70] **eõ** ãeñ ion **ie**[12] e**nim**   õmeata eõrit   eñame bwe e   tsiet ñea
--- NEG wish INDF COND 3S.DEP+MOD bring.out   sort+CONS AB+person for   3S.DEP know E+MED

emek iat eñame John 2:25
3S.DEP+dwell in+3S.POS AB+person
he did not need (any)one that he should reveal the sort of a man for he knew what was in a man

355.

bwe a   rodun   ian   oeron, t'**eo**[25] **ia** a   **nim** riring aeo   teng nanga[55],
for 1S.DEP go.down+DIR8 in+3S.POS cloud   only+NEG COND 1S.DEP MOD do   GPOS+1S.POS want E+1S.IND

bwe an   teng amea   ngea oiyono John 6:38
for   GPOS+3S.POS want   male+MED E+MED send+1S.OBJ
for I have come down from heaven, it is not that I should do my own will, but the will of the one who sent me / for I have come down from heaven, inot to do my own will, but the will of the one who sent me

356.

wo **eõ** ãeñ ñame ion **ie**[12] e**nim**   kidõeiuw John 16:30
2S.DEP NEG wish   person INDF COND   3S.DEP+MOD CAUS+ask+2S.OBJ
you do not need a man that he should question you / you do not need a man to question you

357.

ekeowen[59] woun   aw   **ia** engame ion e**nim**   kidikidoeiy uw John 16:30 1976
be.not+DIR+PERF value+3S.POS to+2S.OBJ COND AB+person INDF 3S.DEP+MOD CAUS+ask+RED 2S.OBJ
there is no value for you that a man should interrogate you / there is no value for you for a man to interrogate you / there is no value for you if a man should interrogate you

358.

amwaim kamararei ma aia io[12] omo   eken[44]   ian   men   Gott erabanemiã
2P.DEP+MOD think+APPL   &   see COND 3S.DEP+good INDF+CL20[21] in+3S.POS eye+3S.POS God   obey+2P.GER

ea erabanen Gott: bwa amar   **eõ** kona **ia**[12] amar**ũm**   eõ pan mũñan amar
to obey+3S.GER God   for 1D.EXC.DEP NEG able   COND 1D.EXC.DEP+MOD NEG speak NEII+P+ 1D.EXC.DEP

ogiten ãt mõ kaiõt Ac 4:19-20
COMP   see &   hear
you must give thought to it and discern if it is better in the sight of God the being obedient to you than the being obedient to God: for both of us do not hold that we should not speak of the things that we have seen and heard

359.

inan re iruwu   amea   ngea **eo** ewuina deideiu   **ia** a   **nim** eadidan
UNR   come after+1S.OBJ male+MED E+MED NEG fitting   manner+1S.POS COND 1S.DEP MOD loosen+DIR10

ean   nanan   mururaoa[54]   won   tud Ac 13:25
on+3S.POS feet+3S.POS NEII+two+CL30[3]+MED RPOS+3S.POS show
there will come after me, that one whom it is not fitting to my ways that I should loosen from his feet his two shoes

360.

tin ia a   riring imiton[86]   ewuina ia[12] a   ma eow ean,   me a   **eab**
COND 1S.DEP do   AB+thing+INDF   fitting   COND 1S.DEP die DIR on+3S.POS &   1S.DEP NEG+UNR

keo **ia**[12] a   **nim** ima Ac 25:11
resist COND 1S.DEP MOD die
if I have done anything it is fitting if I die by it, I will not resist that I should die

361.

rõ   ũge bwe **eõ** deri **ie**[12] e   **nim** tsimor iruwin   ñage Ac 25:24
3P.DEP say for   NEG fitting COND 3S.DEP MOD live   after+3S.POS TEMP+PROX
they said that it was not fitting that he should live after this time / they said that it was not fitting if he should live after this time

362.

Christus **eo** oiyon o   **ia**[12] a   **nim** tuwin   taufe, bwe a   nim ta
Christ   NEG send   1S.OBJ COND 1S.DEP MOD go.to+CONS baptize for   1S.DEP MOD only

pwopwan angoget evangelium 1Co 1:17
speak+RED   word+CONS evangel

Christ did not send me that I should go to baptize, but I should just declare about the evangel / Christ did not send me to go to baptize, but I should just declare about the evangel

363.

A   **eo** eare angogen mungane **ia**[12] a   **nim** eke kameneangeiyen   kamie 1Co 4:14
1S.DEP NEG write   word+CONS NEII+PROX.P COND 1S.DEP MOD   make CAUS+shame+APPL+3S.GER 2P.OBJ

I do not write about these things that I should make a cause of shaming you / I do not write about these things to make a cause of shaming you

364.

t**eo**[25]   imin okongiy   o   **ia**[12] a   **nim** kan eara a kamie angogen tuk
only+NEG   AB+thing 3S.DEP+ask+APPL 1S.OBJ COND 1S.DEP MOD   again write to 2P.OBJ   word+CONS still

mungana, me imiten   akorin   ea kamie Phill 3:1 1976
NEII+MED.P   &   thing+PERF necessary+CONS to 2P.OBJ

it is not a nuisance to me if/that I should again write to you about those other things, and they are now necessary things for you

365.

eo gona **ia nim** t   eiy[39]   ererion ngeiy[55] 2Ti 2:13 1976
NEG able COND MOD   only 3S.IND deny   E+3S.IND

is not possible that she should deny himself / he cannot deny himself

366.

ngea **eo** akoritow[82]   turin   **ia** e**nim**   erere   iwim   eat ibum eaeow eaeow
E+MED NEG necessary+CONS+DIR by+3S.POS COND 3S.DEP+MOD extend+RED AB+sacrifice on+3S.POS AB+day endless

the one who it was not necessary by him that he should offer sacrifices every day

He 7:27 1976

367.

inan **eab** timine aeo   dae **ia**   **nim** pwan nuwawin   amea Gideon,
UNR   UNR.NEG exist   GPOS+1S.POS time COND MOD   speak   concerning+CONS male+MED Gideon

me amea   Barak He 11:32 1976
&   male+MED Barak

I will not have my time that I should speak concerning Gideon and Barak

11.1. Dispreferred Form 'eo...bwe nim'

The dispreferred form is 'eo...bwe nim'.

Examples:

368.

deõ[25] deden   **bwe** e**nim**   õraq an   kamararei eñame Job 34:23
only+NEG manner+3S.POS for   3S.DEP+MOD FAC+long GPOS+3S.POS think+APPL   AB+person
it is not his way that he should lengthen his thoughts for men/he does not need to consider man

369.

eo ren   amea   Ngait[64] angame **bwe nim** ogaturae annit[64]   angame
NEG come+PERF male+MED child+CONS person   for   MOD FAC+harm   spirit+CONS person

bwe otimor Lu 9:1976
for   FAC+live
the Son of Man has not come so that he should harm the souls of men, but (in order) to save

370.

ngea inan meg animwet eoag   ean   stunde ia me meg anoag   mungana
E+MED UNR dwell atop+CONS AB+house on+3S.POS hour   MED &   dwell ADV+house NEII+MED.P

bwabwait   oag,   enim   **eo** edu **bwe nim** oni me ngea emeg eat   eben
object+RED+CONS AB+house 3S.DEP+MOD NEG go.down for   MOD bring &   E+MED dwell   on+3S.POS land+CONS

kiyeo enim   eo redo eow bwien   bed Lu 17:32 1976
cultivate 3S.DEP+MOD NEG return DIR   home+3S.POS also
the one who will be atop his house [on his rooftop] in that hour and the household belongings are in the house, he should not get down so that he should feltch them and the one who is in the field should not return home also

371.

A   **eõ** ãeñ gamiã **bwa** amwa**m**   iki   imin eõ nũñida ñune,
1S.DEP NEG wish 2P.OBJ   for   2P.DEP+MOD not.know AB+thing NEG reveal   E+PROX

bwi ta bwidũga ma amwa man ian   amiã   gatsitsi Ro 11:25
for   only chance   &   2P.DEP wise in+3S.POS GPOS+2P.POS arrogance
 I do not wish that you should not know this hidden matter, just in case you are wise in your arrogance

12.   Nauruan Modal Aspect Marker and the Question Word '*õten, oten, otuwen*'.

When the Modal Aspect Maker 'nim' is used in a Question Clause or Reported Speech involving '*õten, otuwen*', several constructions are used.

Examples:

1. õten/otuwen + *nim* clause

372.
otuwen an   amea agen   nim riring (a) aita   agen? NB1.16
how   GPOS+3S.POS male+MED spouse+3S.POS MOD do   (to) female+MED spouse+3S.POS
[I read this as: how the male spouse should do to the female spouse?. i.e. how should the husband treat his wife]

373.
otuwen ata   nim tsiet Gott omo eken[44]? NB1.5
how   1P.INC.IND MOD know God   good   INDF+CL20[21]
how may we know God better?

374.
opana   gata   otuwen ata   nim arowonga imin   ngan
3S.DEP+speak+to 1P.INC.OBJ how   1P.INC.IND MOD meet.up+to   AB+thig E+P+
eo mo NB1.3
NEG good
it tells us how we should meet up with / cope with things that are not good

2. Fronting of *nim*.

375.
God enim   oten mwan ngaga, ia enim   mwid wong angogen mungane eb ?
God   3S.DEP+MOD how   wise   TEMP+MED COND 3S.DEP+MOD separate SUCC   word+CONS NEII+E+PROX.P land
Ro 3:6 1976
God – it must be how his wisdom at that time if he should judge this earth to success? / how may God's wisdom be at that time that he should judge this world to success?

376.

enim   oten an   ameneiywong bita   an   kamawir? 1Co 14:16

3S.DEP+MOD how   GPOS+3S.POS *amen*+APPL+SUCC   NEIII+MED GPOS+3S.POS greet

it must be how his giving the 'amen' to his greeting? / how may it be his giving the 'amen' to his greeting?

377.

enim   oten naga deideimiengin   meg ngea ebum   me amie   marum

3S.DEP+MOD how   directly manner+2P.POS+VNI+CONS dwell   E+MED 3S.DEP+holy &   GPOS+2P.POS zeal

ea God 2Pe3:11

to God

it must be how your manner of living that is holy and your zeal for God? / how may your manner of living be that is holy and your zeal for God?

3. õten/otuwen + ia + *nim* clause

Examples:

378.

oten naga ia   enim   eke   ngain ? Lu 20:44 1976

how   directly COND 3S.DEP+MOD regard.as child+3S.POS

how is it when he should be regarded as his son?

379.

otuwen ia   enim   ouwenon? NB1:2

how   COND 3S.DEP+MOD use

how is it when one should use it? / how should it be used?

13.   Overlap of Unrealized Aspect Marker '*nan*' and Modal Aspect Marker '*nim*'.

Regarding the ogligation modality, there is some overlap between the Unrealized Aspect Marker '*nan*' and Modal Aspect Marker '*nim*'.

Kayser makes the following observation:

"the same meaning (i.e. 'must') is often conveyed by the use of the particle for the Future [the Unrealized Aspect Marker] 'nan', especially when there is a real necessity or a fact that cannot be avoided." (NG165)

There are many instances where the biblical text translators (1918 and 1976) use the Unrealized Aspect Marker for obligation when the source texts indicate obligation.

Examples:

380.
a   nan otten man ṅaga   a   nụm mäg inno ean   o ata? NG165
1S.DEP UNR how   wise   TEMP+MED 1S.DEP MOD   dwell yonder on+3S.POS FV ten
how will I manage since I must be there by ten o'clock?
[Kayser's rendition: what must I do if I have to be there at ten o'clock?]
For the Nauruan idiom 'õten man, oten man, otten man', see "Nauruan Question Words and Question Clauses" Section 14.13 by the present writer.

381.
i nan mạ eaṅamä memagmemag NG165
UNR   die AB+person all+all
all men must die
[Kayser's rendition: all men must die]

382.
ama   nan nuwaw aiyok me erow brot ia   arobu   denar pumwen
1P.EXC.DEP UNR   go   or+no & exchange bread COND two.hundred denar   cost+3S.POS
ought we to go or not and buy loaves if the cost of it is two hundred denari

382a.
õten, A   nan tik etow ñaim   ino wo ñaũn ean   ñago? Ge 24:5
TAG   1S.DEP UNR still bring   child+2S.POS yonder 2S.DEP leave.from on+3S.POS TEMP+DIST
must I yet bring your son yonder where you departed from (by it) in the past?

383.

bwi nan õrre kõr   mũñane imin   memak me eitsiõk õrre etoki Matt 24:6

for   UNR   come INTENS NEII+PROX.P AB+thing all   &   PREI   come AB+end

for all these things must surely come (to pass) but the end is not yet

384.

me oiya   ura   bwe re   nim yeiyi ? Mark 6:37 1976

&   give+to 3P.DEP for   3P.DEP MOD   eat

must we go and buy loaves when two hundred denar its cost and give it to them so that they may eat?

[literally: we will go or not and buy bread….]

385.

tekeiy am   oduwen angogo   eow Jerusalem, inan ouga bet

like   GPOS+2S.POS witenss   word+1S.POS DIR   Jerusalem   UNR   be.so   also

am   oduwen angogo   eow Rom Acts 23:11 1976

GPOS+2S.POS witness   word+1S.POS DIR   Rome

like your witness about me in Jerusalem, it must also be the same your witness about me in Rome

386.

tin ia mwa mameg in ekeiduwet tuwomie me mwa inan ima Ro 8:13 1976

COND 2P.DEP dwell+RED CONS confide flesh+2P.POS & 2P.DEP UNR die

If you persist in confiding in your flesh, you must die

387.

ri nan meta iruwin edae eo rokwo Re 1:1 1976

3P.DEP UNR go.out after+3S.POS AB+time NEG long

they must occur after a short while

389.

inan ouga deidein   abietow   iat   ub bita   engame Re 11:5 1976

UNR   be.so   manner+CONS kill+3S.GER+DIR in+3S.POS pit   NEIII+MED AB+person

the manner of that man's being slain into the pit must be the same

14. Overlap of Perfective Aspect Suffix 'en' and Modal Aspect Marker 'nim'.

Regarding the ogligation modality, there is some overlap between the Perfective Aspect Suffix '-en' and Modal Aspect Marker 'nim'.

Kayser makes the following observation:

"the same meaning (i.e. 'must') is often conveyed … by the realising particle [Perfective Aspect Suffix]." (NG165)

Examples:

390.
a   nuwawen oa ijök? NG165
1S.DEP go+PERF   or   no
am I going now or not?
[Kayser's rendition: must I go now or not?]

391.
kaija aragen ṅaga iruwin muṅane NG165
perhaps sick+PERF TEMP+MED after+3S.POS NEII+PROX.P
perhaps he is already sick since after these things
[Kayser's rendition: he must be sick after this]

15.   Nauruan Modal Aspet Marker in Contemporary Nauruan.

With dependent clauses, the trend in contemporary Nauruan is to delete the conjunction 'bwe' and where the actor is 3rd Person Singular, the dependent personal pronoun is usually dropped before the Modal Aspect Marker.

It may be that the English 'to' construction has influenced Nauruan.

Examples:

392.
Gott ngea iduwen eow engame nim eare an   kamamar ian
God   E+MED 3S.DEP+true lead   AB+person MOD write GPOS+3S.POS think   in+3S.POS
aiquen dabuch ngarana   ebwigaga NB2.3
one   book   E+CL30[3]+MED 3S.DEP+holy+SUP
the true God led men (so that they) should write his thoughts in one book that is holy / the true God led men to write his thoughts in one book that is holy

393.
ura   inan buõku   nim tũrena a Gott NB2:31
3P.IND UNS   assist+2S.OBJ MOD   near   to God
they will help you (so that you) should be close to God / they will help you to be close to God

394.
Gott tengeiy engame memak iat eb enim retsineiy Bibel NB2.3
God want+APPL AB+person all in+3S.POS land MOD read+APPL Bible
God wants of all people on Earth (that they) should read the Bible / God wants of all people on Earth to read the Bible

395.
eiy   auwã gata   me teng bett ata   nim eauwã ngeiy NB2.5
3S.IND love   1P.INC.OBJ &   want also   1P.INC.IND MOD love   E+3S.IND
he loves us and also wants (that) we should love him / he loves us and wants us also to love him

396.
eiy   tengeiy gata   ang   nim eauwã bett engame NB2.5
3S.IND want+APPL 1P.INC.OBJ 1P.INC.DEP MOD love   also AB+person
he requires of us (that) we should also love people / he requires of us also to love people

397.
Jehova õrig adamonin ãn, ngea Eva, me oija Adam nim eke eiy   agen NB2.7
Jehovah   create beginning.of female E+MED Eve   &   give+to Adam   MOD make 3S.IND spouse+3S.POS
Jehovah created the first woman, Eve, and gave her to Adam (so that she) should become his wife / Jehovah created the first woman, Eve, and gave her to Adam to become his wife

398.

Satan eõ tengeiy Adam me Eva nim eraban aen Jehova

Satan NEG want+APPL Adam & Eve MOD obey word+CONS Jehovah

Satan did not want for Adam and Eve (that they) should obey Jehovah's words / Satan did not want for Adam and Eve to obey Jehovah's words

400.

eiy   õwenon schlange nim dorer a Eva NB2.9

3S.IND use   serpent   MOD talk   to Eve

he used a serpent (so that it) should talk to Eve / he used a serpent to talk to Eve

401.

Gott ouge nim eõ õn atsin eat mũwena imin erõ NB2.9

God say MOD NEG eat from+3S.POS on+3S.POS NEII+CL27[6]+MED AB+thing 3S.DEP+grow

God said: (you) must not eat from that tree / God said: do not eat from that tree

402.

Gott eriringin   ur   nim erowi bwiur   ngea Paradis NB2.10

God   3S.DEP+do+PERF 3D. DEP   MOD leave   home +3D.POS E+MED Paradise

God then made it (so that) both of them had to leave their home, Paradise

403.

eõ an   teng Jehova ia   nim ima engame NB2.11

NEG GPOS+3S.POS purpose Jehovah   COND MOD die   AB+person

it was not Jehovah's purpose that men should die

404.

iat   edae imur, Jehova õijõn amune   iadu enim   pudu

in+3S.POS AB+time after   Jehovah   send   male+PROX down 3S.DEP+MOD fall

ian Bethlehem eow itũrin aita dõgibono ngea Maria egen NB2.16

in+3S.POS Bethlehem DIR by+3S.POS female virgin E+MED Mary name+3S.POS

in a later time, Jehovah sent this one down (so that) he should be born in Bethlehem by a virgin woman whose name was Mary / in a later time, Jehovah sent this one down to be born in Bethlehem by a virgin woman whose name was Mary

405.

ngabũna   amen   eow tondak ar   riring in   amebũna   dei   Rom

E+ANIM.P+MED male+CONS lead   sontag 3P.DEP do   PERF   male+ANIM.P+MED people.of Rome

rõ nim ogoge Jesu me abi NB2.17

3P.DEP MOD beat Jesus & kill

those religious leaders then made those Romans (so that) they should beat Jesus and kill him / those religious leaders then made those Romans to beat Jesus and kill him

406.

Gott õrida Jesu me riringin nim eiy   uea ian   monibain Gott NB2.19

God   FAC+rise Jesus &   do+PERF   MOD 3S.IND king   in+3S.POS rule+CONS   God

God raised Jesus and made him (so that he) should be king of God's kingdom / God raised Jesus and made him to be king of God's kingdom

507.

monibain Gott inan riring eb nim eiy   paradis NB2.19

rule+CONS   God   UNR do   land MOD 3S.IND paradise

God's kingdom will make the Earth (so that) it should be Paradise / God's kingdom will make the Earth to be Paradise

508.

tetaro enim riring aen Gott ianweron me iat eb NB2.25

pray MOD do word+CONS God in.heaven & in+3S.POS land

pray (that) God's word is done in heaven and on Earth

509.

õkõnga Jehova nim buõku   riring ngea omo NB2.25

ask+to   Jehovah   MOD   assist+2S.OBJ do   E+MED 3S.DEP+good

ask of Jehovah to help you do what is good

510.

an   dogor Gott dõgit   emere   nim ta ea inimaget aiquan eman

GPOS+3S.POS AB+law   God   reason+3S.POS AB+marriage MOD only to   among+3S.POS one   male

me aiquan ãn NB2.26

&   one   female

God's law about marriage it must be only between one man and one woman

511.

iken imin   ata   nim riring nim õeibõki Gott? NB2.28

what   AB+thing 1P.INC.IND MOD   do   MOD FAC+happy God

what must we do to please God?

512.

eiy eõ miow ia enim wereri engame iduwen angõgen Jehova NB2.16

3S.IND NEG fear COND 3S.DEP+MOD instruct AB+person AB+true word+CONS Jehovah

he was unafraid that he should instruct / he was unafraid to instruct people the truth about Jehovah

513.

ada õkagando   ia   wo   nim tsiet angõgen Jesu? NB2.17

why   3S.DEP+important COND 2S.DEP MOD   know   word+CONS   Jesus

why is it important that you should know about Jesus?

514.

õkaganado   kõr   eauwã ia   enim   ibibõki amen   bwieni NB2.26

3S.DEP+important INTENS AB+love   COND 3S.DEP+MOD happy   male+CONS home+3S.POS+MUT

love is most important if the family should be happy

16.   The construction 'eimwi bwe nim'.

A frequent construction (especially in the 1918 Bible) which has an obligation sense is:

eimwi bwe...nim , it is right that...should = must, ought etc.

Examples:

515.

eimwi[37] bet bwe wo   nimõ[12] rouw   atsin   itũrin   Ruth ñea   ãinimwen Moab
right   also for   2S.DEP MOD   exchange from+3S.POS by+3S.POS Ruth   E+MED   female+CONS Moab

ñea   agen   amuno eman,   bwe wo   nim õweijoran egen   amea
E+MED spouse+CONS male+DIST 3S.DEP+die+PERF for   2S.DEP MOD establish   name+CONS male+MED

ñea   eman   ean   ũbwien Ru 4:4
E+MED 3S.DEP+die+PERF on+3S.POS home+3S.POS

you also ought to acquire it from Ruth the Moabitess whose late husband had died (the dead man's widow), in order to establish the name of the man who had died in his property/it is right also that you should…

516.

eko   wañara   imin   ñea   eimwi bwe re   nim erowi aũra   makur it[50] taramawir
be.not RPOS+3P.POS AB+thing E+MED right   for   3P.DEP MOD leave   GPOS+3P.POS work   CONS worship

bwe dõgin 2Chr 35:15
for   reason+3S.POS

there was no need why they ought to leave their religious service because of it/they had nothing that it was right that they should….

517.

ã   nim oija eñame eat   ibũm aeoweaeow eõ toki mũñana ñana
3S.DEP MOD give.to AB+person on+3S.POS AB+day forever   NEG end   NEII+MED.P E+MED.P

eimwi bwe ã   nim oija   ũra Ezra 6:9
right   for   3S.DEP MOD give.to 3P.IND

let the men be given every day without ceasing those things, the things that ought to be given them/those things that it is right that one should give them

518.

mi tamo iju baibain   maneabin wam   Gott, ñan eimwi bwe wo   nim totow,
&   any   more object+RED+CONS maneaba+CONS RPOS+2S.POS God   E+P+ right   for   2S.DEP MOD give

wo   nim totow atsin   ian   wakin   wõn   imin   uea Ezra 7:20
2S.DEP MOD give   from+3S.POS in+3S.POS house+CONS RPOS+3S.POS AB+thing king

and any more things to do with the House of your God that ought to be given, give from the house of the king's belongings/and any more things to do with the House of God that it is tight that you should…

519.

bwe[12] eimwi bwa[12] auwe wo   nim ijij,   me deõ[25]   aña[39] Job 34:33
for   right for   2S.IND 2S.DEP MOD chose+RED &   NEG+only 1S.IND
for you must choose, and not I/for it is right that you should…

520.

bwa[12] anin   omotañitañ nan wereri a gamiã mũñan eimwi bwa[12] amwaim
for   spirit+3S.POS 3S.DEP+good+SUP UNR teach   to 2P.OBJ NEII+P+ right   for   2P.DEP+MOD
õrai ean   stunde ia Lu 12:12
cast on+3S.POS hour   MED
for the holy spirit will instruct you the things you ought to speak in that hour/for the holy spirit will instruct you the things that it is right that you should speak in that hour

521.

etsimine[59] abũmin[53]   año ñan eimwi bwe[12] eñame enimõ[16] makur ean Lu 13:14
S.DEP+exist   NP+CLA5[11]+CONS six E+P+ right   for   AB+person 3S.DEP+MOD work   on+3S.POS
there are six days on which men ought to work /there are six day on which it is right that men should work

522.

A   õren rouw etañ in kiãõ emwarin[78], me eimwi bwa[12] A   nimõ[16] nuaw
1S.DEP IMM   exchange AB+place CONS cultivate INDF+CL23[22] &   right   for   1S.DEP MOD   go
ma[12] aia Lu 14:18
&   see
I have just bought a field and I ought to go and see it/I have just bought a field and it is right that I should…

523.

mõ[12] õ[70] karai   añõgin õtsiñin a ũra bwe[12] eimwi bwe re   nimõ[16] tetaro
&   3S.DEP CAUS+cast word+CONS illustrate to 3P.IND for   right   for   3P.DEP MOD   pray
aeoweaeow me[12] eõ ñij Lu 18:1
forever   &   NEG flag
and he spoke an illustration (parable) to them for they needed to pray continually and not flag /and he spoke an illustration to them that it was right that they should…

In the negative, it can either appear as

eõ eimwi bwe...nim

or as

eõ eimwi ia...nim

Examples:

524.

õten, eõ eimwi bwa A   nim kanakania mõ[9,29]   pan ñea   Jehova õñaeow[29]
TAG   NEG right   for   1S.DEP MOD look+RED   &+3S.DEP speak E+MED Jehovah 3S.DEP+put

ian   mwũ? Nu23:12
in+3S.POS mouth+1S.POS

ought I not take heed to speak what Jehovah has put in my mouth?/is it not right that I should….

525.

õten, eõ eimwi bwa amwam tsiet Jehova 2Chr 13:5
TAG   NEG right   for   2P.DEP+MOD know Jehovah

ought you not know Jehovah / is it not right that you should know Jehovah

'eõ eimwi ia…nim' can be further simplified to

eõ eimwi ia…

Examples:

526.

wo ogiten ririñ ame   emakur ion ñea eõ eimwi ia   ã   ririñ Ge 20:9
2S.DEP COMP   do   to+1S.DAT AB+work   INDF E+MED NEG right   COND 3S.DEP do

you had performed for me a deed that ought not be done/you had performed for me a deed that it is not right if one perform it

527.

eo eimwi ia   ebaru   bita   brot wot[64]   oning me ia   eoraiya
NEG right   COND 3S.DEP+give NEIII+MED bread RPOS+3S.POS young   &   COND 3S.DEP+cast+to

ngamuna [sic; ngabuna] ngain   rober Matt 15:26;Mark 7:27 1976
E+ANIM.P+MED   child+CONS dog

you ought not give the bread belonging to the children and that it is thown down to the puppies/it is not right that…

17.   Prospective Aspect.

The Prospective Aspect refers to an action or state on the point of happening, and can be translated variously as "about to…", "on the verge of…", "on the point of…", and is marked by a number of constructions is Nauruan. Here we consider several constructions involving the use of the Modal Aspect Marker:

õren/orren + nim + V

where *õren* is the Immediative Marker[87], *nim* is the Modal Marker.

Examples:

528

me aijũra[54]   ran   mũena[45]   vitis: mõ õgain etsitobo iõ[12] õ[70] õren enim[16]
&   three+CL30[3] branch+CONS NEII+CL27[6]+MED vine   &   [---]   3S.DEP+similar COND ---   IMM   MOD

kauwei,mõ[12] õbaõen   akauwen;   me[12] erigen   quan   ñan
blossom   &   3S.DEP+break+PERF blossom+3S.POS &   3S.DEP+come.into.being+PERF fuit+3S.POS E+P+ 3S.DEP

emer Ge 40:10
ripe
and three branches that vine: and it was similar when about to flower, and its blossom then budded; and ripe fruit was then produced

529.
me ñag   õ[70] õren nim ijababa, Jehova õkania 1Ch 21:15
&   TEMP+MED --   IMM   MOD break.up   Jehovah   3SDEP+behold
and when he was about to destroy them, Jehovah looked on

530.
tekei ãn   ñea   õren nimõ[16] mere Is 49:18
like   female E+MED IMM   MOD   marry
like a woman the one who is about to marry (i.e. a bride)

531.

bwe aikwet[21] erak ngain   amea,   en, kaiya ata me aro an   obweni eita
for   one   sole   child+3S.POS male+MED female perhaps ten &   two GPOS+3S.POS year female+MED

me oren enim[16] ima eita   ngaga Lu 8:42 1976
& IMM MOD   die female+MED TEMP+MED

for that man had only one child, a girl, perhaps twelve her years, and she was about to die at that time

532.

inga teman   ngaga   oren enim[16] oaweiy in   meta? Lu 21:7 1976
what sign+3SPOS TEMP+MED IMM   MOD   begin   CONS go.out

what is the sign for it when it is about to start to occur?

533.

mi[9] tsin ia A   õren nim edu, eduen   ion ian   obwõ John 5:7
&   COND 1S.DEP IMM   MOD descend descend+PEF INDF in+3S.POS before+1S.POS

but as I am about to descend, another already descends ahead of me

534.

amea   ñag   ãt Petrus mi Johannes bwa ar   õren nim metu iat[50]   tempel Ac 3:3
male+MED TEMP+ see Peter &   John   for 3D.DEP IMM MOD go.in in+3S.POS temple

535.

me ngaga amea   Herodes oren nim tuwin   omeata Ac 12:6 1976
& TEMP+MED male+MED Herod   IMM   MOD   go.to+CONS bring.out

and when Herod was about to go to bring him out

536.

me ngaga   oren enim[16] yeida amea   Paulus… Ac 18:14 1976
& TEMP+MED IMM   MOD   start.up male+MED Paul

and when Paul was about to begin speaking ….

537.

ngaga   aiyun   an   maraman ina me ngaga   oren enim[16] bwadi
TEMP+MED three+PERF GPOSS+3SPOS month there &   TEMP+MED IMM   MOD   sail

eaeow Syria me oaeo angen[66]   turin   ngabuna   juden Ac 20:3 1976
towards Syria &   strong to+VNI+PERF by+3S.POS E+ANIM.P+MED jews

when now were three his months there , and when he was about to set sail for Syria, he was now opposed by the Jews

538.

me ngaga   oren enim[16] otow ian   mumwarina[78] atangen amen   ake Ac 21:37 1976
&   TEMP+MED IMM   MOD   bring   in+3S.POS NEII+CL23[22]+MED   place+CONS male+CONS fight

and when they were about to bring him into the place of the soldiers…

539.

ngaga   oren enim[16] eabwiyubwiy me Paulus ita eneneiy memag ngabuna
TEMP+MED IMM   MOD   3S.DEP+first.light &   Paul   only press+APPL all   E+ANIM.P+MED

bwe re   nim yeiyi Acts 27:33 1976
for   3P.DEP MOD eat

when it was about to be first light, Paul pressed on everyone that they should eat

540.

ean   an   tueb, me amea Jacob omawireiy   murumena   ngain Joseph,
on+3S.POS GPOS+3S.POS faith   & male+MED Jacob FAC+favourable+APPL NEII+two+male+MED child+3POS Joseph

ngaga   oreit enim[16] ema He 11:21 1976
TEMP+MED PROG MOD   die

by his faith, Jacob blessed those two son's of Joseph, when he was about to die

541.

ean   an   tueb, me amea   Joseph ngea oreit enim[16] ima, me omaraten
on+3S.POS GPOS+3S.POS faith   &   male+MED Joseph E+MED PROG MOD   die, & remember+PERF

nuwawin   aura   bwaoeda eatin   Egypt ngabuna   eoning in Israel
concerning+3SPOS GPOS+3P.POS separate+DIR1 from+3S.POS Egypt   E+ANIM.P+MED AB+small CONS Israel

by his faith, Joseph the one who was about to die, then remembered about the departure from Egypt of the sons of Israel
He 11:22 1976

542.

me bita   dragon oeiyo ian   obwet   eita   ngea oren enim[16] oti
&   NEIII+MED dragon   stand   in+3.SPOS before+3S.POS female+MED E+MED IMM   MOD   be.delivered

ngait[64]   on Re 12:4
child+3S.POS INDF

and the dragon stood before the woman who was about to be delivered of a child

543.

me ã   gadauw tekei ãn   ñea   õren nimõ[16] mere, ñea ã   õmamo
&   3S.DEP prepare   like   woman E+MED IMM   MOD   marry   E+MED 3S.DEP adorn

ian   obwen   agen Re 21:2
in+3S.POS before+3S.POS spouse+3S.POS

and she was prepared as a woman who is about to marry (i.e. a bride) who was adorned before her husband

544.

tũkõ   ine, bwa A   nim õmeata aw   ãn   ñea õren nimõ[16] mere,
come+COMM here for   1S.DEP MOD show   to+2S.OBJ female E+MED IMM   MOD   marry

ñea agen   Lamm Re 21:9
E+MED spouse+3S.POS Lamb

come here! for I must show you the woman who is about to marry (i.e. the bride), whose husband is the Lamb

545.

me ngaga   örren e nüm akorda äta   me amea Eliezer e   nang a Nuw 14:4
&   TEMP+MED IMM   MOD   go.up   female+MED & male+MED Eliezar   3S.DEP go to

and when she was about to go up (from the well), Eliezer went to her

546.

eko imin bätibät itürü   ngago a   od   ean   bitune Jordan,
be.not AB+thing at.all   by+1S.POS TEMP+DIST 1S.DEP pass.by on+3S.POS NEIII+PROX Jordan

bue i ta wanga   äwäw emaen   me ngage a   örren nüm rädö ubuiö
for   only RPOS+1S.POS staff   INDF+CL21[22] &   TEMP+PROX 1SDEP IMM   MOD return home+1SPOS

me arupowien   wanga   imin ö   gökörö Nuw 17:2
&   two+CL29[30]+PERF RPOS+1S.POS AB+thing 3S.DEP run+RED

I had nothing at the time when I crossed this Jordan, except for a staff of mine and now I am about to return to my home and
my animals are now two herds

547.

r   eagad a ngabüna   Israel inna areijän   bita   emago ngea muirare
3P.DEP reach   to E+ANIM.P+MED Israel   there shore+3S.POS NEIII+MED AB+sea   E+MED red

ngag örren e nüm obum Nuw 34:1
TEMP+ IMM   MOD   nighttime
they caught up with the Israelites there by the shore of the Red Sea when it was about to be night

548.

ita ngaga   oren nim ed oeron, enim   gapapar - Eidogorube PS1979
only TEMP+MED IMM   MOD rain cloud   3S.DEP+MOD CAUS+haste+RED
just when it is about to rain, he should make haste

There is one instance in the texts where the constructions is *oreita + nim + V,*
oreita being the progressive aspect marker[88], and *nim* being the modal marker.

Example:

549.

Joe oreita nimw tuwutin   emáá ján   Ouwai - Nat 1973:23
Joe PROG   MOD   go.to+CONS+PERF die   in+3S.POS Hawaii
Joe is on the verge of going for to die in Hawaii

A similar meaning is associated with this construction:

MOD + V + *-en* , Perfective Aspect Suffix, i.e.

549a
ñaga Jehova enim otawen ianweron Elia eow eat eapwir 2Ki 2:1 when Jehovah was
about to bring Elijah up in a whirlwind

549b
ma aña ijegen, ñag A nimõ wei añet ewak ion 2Chr 2:6 and who am I, since I am
about to build a dwelling place

549c
ñea õijõn aet eijin itũrit ekabaãt e towiow nanan, me e nim oroeãn Pr 26:6 the one
sending word through a fool is cutting off his own feet and he is about to suffer for it

17.1. Alternative Construction to convey the Prospective Aspect.

When the perfective aspect suffix is associated with the adverbial particle ***naga***, "directly", it often has a prospective meaning

Examples:

550.
eawen naga NG:165
light+PERF directly
it's about to get light
[Kayser's rendition: it becomes light directly]

551.
A   man   naga Ge 25:32;48:21;50:5
1S.DEP die+PERF directly
I am about to die

552.
ñagan eman   naga eben   Ãgypten…bwe dõgit   erõrõ Ge 47:13
therefore 3S.DEP+die+PERF directly land+CONS Egypt   for   reason+3S.POS AB+famine
therefore the land of Egypt was about to die because of famine

553.
obumen   naga NG184
õbũmen   naga Judg 19:9; Lu 9:12
FAC+night+PERF directly
it's about to be night time
[Kayser's rendition: it is night soonly]

554.
ejeñ   ãita   ijiben,   ñea agen   Pinehas, me emagen   naga
3S.DEP+pregnant female+MED in-law+3S.POS E+MED spouse+CONS Phinehas   &   3S.DEP+exhaust+PERF directly
an   maram 1Sa 4:19
GPOS+3S.POS month
his daughter-in-law, the wife of Phinehas, was pregnant and her months were about to end

555.
A   ñowen naga ian   medenan amen   eat   eb memak 1Ki 2:2
1S.DEP go+PERF   directly in+3S.POS way+CONS   male+CONS on+3S.POS lland all
I am about to go in the way of people of all the earth

556.
itik õreaten naga wũrin maneabin   Jehova atsin   Babylon Je 27:16
yet   bring+PERF directly cup+CONS official.house+CONS Jehovah   from+3S.POS Babylon
the cups of Jehovah's house are about to be brought back from Babylon

557.

arak an   tsiõ   ruwadun aibu   ion ñea ã   auwã, me eman   naga Lu 7:2
ill   GPOS+3S.POS servant boss+CONS hundred INDF E+MED 3S.DEP love   &   3S.DEP+die+PERF directly
the servant of a captain of a hundred (i.e. centurion) who was loved, was about to die

558.

eden naga Lu 12:54
rain+PERF directly
it's about to rain

559.

mũñan õrre eowen naga eat   eb Lu 21:26
NEII+MEDP come DIR+PERF   directly on+3SPOS land
the things about to come on earth

560.

õbũmen naga me etokien   naga aran Lu 24:29
at.night+PERF directly &   3SDEP+end+PERF directly day.time
it's about to be night time and day time is about to end

561.

meg ko   tangimar   bwe emeren   naga me oeowowedun ngabumine Lu 24:29
dwell COMM beside+1D.EXC.POSS for   evening+PERF directly &   decline   E+CL5+PROX
stay with us both because it's about to be evening and today is declining

562.

ñaga Jesu etsiet bwõ rõ   õrren naga bwe re   nim õbũ me eke uea,
TEMP+MED Jesus   3SDEP+know for   3PDEP come+PERF directly for   3PDEP MOD   take   &   act.as   king
e⁷⁰ tik rogawen   eat   etowedũdũ te ei John 6:15
---   yet go.up+DIR9+PERF on+3SPOS AB+hill   only 3SIND
when Jesus knew that they were bout to come so that they might take him and make him king, he again went up the mountain by himself

563.

ekeowen   naga anũbũmin   me etũreten   aran Ro 13:12
be.not+DIR+PERF directly in.the.night+CONS &   3SDEP+near+PERF day.time
the night is about to cease, and day time has approached]

564.

eangadan naga anubumwit ibum me etureten   aranin Ro 13:12
be.over+PERF   directly in.the.night+CONS AB+day &   3SDEP+near+PERF day.time+3S.POS
the night is about to be over and day time has approached

565.

aiyuworien naga aeo nanga kamie 2Co 13:1
NP+three+CL36+PERF directly GPOSS+1SPOS go+to 2POBJ
this is about the third time my coming to you

566.

A nimen A eagada awen naga 1Ti3:14
1SDEP consider 1SDEP reach to+2SOBJ+PERF directly
I thought: I am about to reach you

567.

A nan raña aw bet atsin eat stunde n iqui ñea õrre eowen naga
1SDEP UNR keep to+2SOBJ also from+3SPOS on+3SPOS hour CONS AB+test E+MED come DIR+PERF directly

ean   amen   eat   eb memak Re3:10
on+3SPOS male+CONS on+3SPOS land all

I will keep you also from the hour of testing which is about to come on people of
all the earth

568.

ita   drakon õweijo   ian   met   ãita   ñea opuduen   naga ñain Re12:4
the dragon stands before the woman who is about to give birth to her child

569.

ouwak an   damadam ñag   etsiet   bwe emagen   naga an bũm Re12 :12
big   GPOSS+3SPOS anger   TEMP+MED 3SDEP+know for   3SDEP+end+PERF directly GPOSS+3SPOS day
his anger was great when he knew that his days were about to end

570.

ñabũna   ro   puduen naga ã   õweijoran ũra eow ean aem Job 4:4
E+ANIM.P+MED 3P.DEP fall+PERF   directly 3S.DEP FAC+stand 3POBJ DIR on+3SPOS voice+2SPOS
those ones about to fall were upheld by your word

18.   Notes.

1. Nauru Congregational Church 1887 – 1987, p 12

2.
(1) Pacific Islands Monthly, Vol. 11, No. 4, p 21;
(2) Karl H.M. Rensch. 1993. 'Father Alois Kayser and the Recent History of the Nauruan language', in Nauru Grammar by Alois Kayser MSC, edited by Karl H.M. Rensch (p I – XIII). Embassy of the Federal Republic of Germany, ACT, Australia.

3.
(1) Chiefs of Baitsi, Papers of Camilla Wedgwood, National Library of Australia;
(2) Nauru Detudamo 17.II.35, p 10. Papers of Camilla Wedgwood, National Library of Australia.

4.
'Micronesian' in this paper is used to describe the group of languages sharing the same common ancestor language that developed from the earlier ancestor language referred to as 'Proto-Oceanic' – itself a descendent of the original ancestor language referred to as 'Proto-Austronesian'.

The major member languages of the Micronesian group of languages are (alphabetically): Carolinian, Chuukese-Mortlockese, Kiribati, Kosraean, Marshallese, Mwokilese, Nauruan, Pingelapese, Pohnpeian, Puluwatese, Satawalese, Sonsorolese, Ulithian, and Woleaian.

Micronesian, used as a cultural/geographic area, includes (in addition to the above):

(a) the people of Belau, and the Chamorro people of Guam and the Mariana Islands (the languages of these two peoples are more closely related to the languages of the Philippines, and these two peoples appear to have been in-situ far longer than any of the other groups);

(b) the people of Yap (who predated the arrival of the peoples now speaking the Micronesian group of languages, but whose language descended from Proto-Oceanic);

(c) the people of the atolls of Kapingamarangi and Nukuoro, who are members of the Polynesian group of languages (also descended from Proto-Oceanic), who are more recent neighbours.

5.
See Jackson, Frederick H. 1986. 'On determining the external relationships of the Micronesian languages'. Geraghty, P., Carrington, L. and Wurm, S.A. editors. FOCAL II: Papers from the Fourth International Conference on Austronesian Linguistics. Pacific Linguistics Series C – No.94.The Australian National University.

6.
Another contributory factor to the change in Nauruan culture and language stability must be attributed to the cruelty perpetrated against the Nauruan people by the Imperial Japanese Forces during the 2nd World War.

At the outbreak of the war in 1940 the Nauruan people numbered 1800 (Report to the Council of the League of Nations on the Administration of Nauru during the year 1940, page 25). Following the invasion and occupation of Nauru by the Imperial Japanese Forces on 26th August 1942, a horrendous situation befell the Nauruans. Mistreatment and food shortages were daily sufferings until liberation by the Australian armed forces on 13th September 1945 (Tanaka 2010). This was compounded by the forced removal of 1200 Nauruans to the Chuuk archipelago in 1943 where mistreatment and starvation resulted in a 38% fatality rate.

The gatekeepers of Nauruan custom were decimated: the 1933 Census enumerated 65 Nauruans aged 60 years and above (4 % of the population of 1540). By 1948, out of 1448 Nauruans only 15 Nauruans (1%) were aged 60 years and above (Commonwealth Bureau of Census and Statistics Bulletin No.7, 1934; Report to the General Assembly of the United Nations 1949).

7. Nauruan Personal Pronouns.

Dependent forms are attached to verbs or pre-verbal particles to indicate the actor of the verb phrase.

Independent and Emphatic pronouns are used for emphasis and contrast, and there is a certain overlap with the two forms.

The Independent 3rd Person non-singular forms are used both for actor and Objective (direct and indirect) positions.

The other Objective forms are used for direct and indirect object.

The indirect objective form, 1st person singular, is irregular – '*me*' .

Table 5 . Nauruan Personal Pronouns.

Number	Person	Function				
		Dependent	Independent	Emphatic	Objective (suffix)	Possessive (suffix)
Singular	1st	a	aña anga	naña nanga	õ/eõ o	-ŭ -u -õ -o
	2nd	wo	auwe awe	ñauwe ngawe	w uw	m
	3rd	e, o ã	ei eiy	ñei ngeiy	-	n
Dual	1st inclusive	ar [ær]]	adar attar	ñadar ngattar	gadar kattar	dar tar
	1st exclusive	mar	amar amar	ñamar ngamar	gamar kamar	mar
	2nd	amwar mwar	amŭrõr amuror	ñamŭrõr ngamuror	gamŭrõr kamuror	mŭrõr muror
	3rd	or [ʌr] ar [ʌr]	ŭrõr uror	ñŭrõr nguror	ŭrõr uror	rõr ror
Trial	1st inclusive	eij eiy	adei atteiy	ñadei ngatteiy	gadei katteiy	dei teiy
	1st exclusie	mei meiy	amei ameiy	ñamei ngameiy	gamei kameiy	mei meiy
	2nd	amwei mweiy	amiei amieiy	ñamiei ngamieiy	gamiei kamieiy	miei mieiy
	3rd	arei areiy	ŭrei ureiy	ñŭrei ngureiy	ŭrei ureiy	rei reiy
Plural	1st inclusive	añ ang	ada atta	ñada ngatta	gada katta	da ta
	1st exclusive	ama ma	ama	ñama ngama	gama kama	ma
	2nd	amwa mwa	amiã amie	ñamiã ngamie	gamiã kamie	miã mie
	3rd	re ro	ŭra ura	ñŭra ngura	ŭra ura	ra

In the 1918 Bible both the 1st Person Dual Inclusive Dependent Pronoun and the 3rd Person Dual Dependent Pronoun are spelt '*ar*', but there is a difference in vowel quality, i.e:

1st Person Dual Inclusive Dependent Pronoun   -   *ar* [ær]

3rd Person Dual Dependent Pronoun   -   *ar* [ʌr]

The 3rd Person Singular and Plural Dependent Pronouns usually take the form '*o*' and '*ro*' when the following word has 'o' or 'u' in the first syllable, or initial 'kw' or 'mw'.

8. Conditional Marker 'tsin ia/tin ia, ia'.

The Conditional Marker is used for General and Logical Conditions, or Factual Conditions, i.e. the results of a condition that is either true or likely or feasable - and when projected into the future, the future results of a probable or expected condition.

The conditional clause has two parts: first, the condition that allows something to happen [in formal descriptions called the protasis , derived from the Greek word meaning "set out first"]; and second, the result [in formal descriptions called the apodosis , derived from the Greek word meaning "something that is granted after"].

"if"and "when" are interchangeable in English where the meaning is "whenever" (repeated predictable actions). Otherwise, "when" is used where the occurrence is certain and "if" is used where the occurrence is uncertain.

In the Nauruan language factual conditions are usually introduced by 'ia' [if, when] and the result is indicated by '*inan, nan*' [Unrealized Aspect Marker] in positive results, or '*eab*' [Negative Unrealized Aspect Marker] in negative results.

The negative result can also appear as '*inan eab*, *nan eab*' and '*inan eõ, nan eõ*'.

Where the conditional clause is at the head of the phrase, the intensifying particle '*tsin/tin*' precedes '*ia*'.

It appears that the diphthongs [ia, io, iu] normally represented an intial non-syllabic vowel glide [i̯a, i̯o, i̯u] ; these have drifted to [ja, jo, ju]; in contemporary Nauruan its sound varies from /j/ to the fricated sound [ʝ], which is gaining the upper hand: e.g.

'ia' > [ja/ʝa]

The vowel in '*ia*' is regularly elided when the following syllable begins with a vowel, i.e.:.

Example 60, *'inan abuätit egän i 'e nüm ewuina'* NG75 it will be how many objects of Classifier 7 if it should suffice?

Different constructions are used for Contrafactual Conditions, that is, the results of a condition that is not true – and when thrown back in time, the supposed results of events considered possible that could have taken place in the past but did not.

Table 6: Basic Template for Conditional Clauses.

Condition	Result	Negative Result
tsin ia/tin ia ia	inan, nan	eab inan eab, nan eab inan eõ, nan eõ

9. Vowel Elision

There are inconsistencies in both the 1918 and 1976 orthographies. At times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

'*wo',* '2nd person singular dependent pronoun'; and '*re',* '3rd person plural dependent pronoun, they' regularly undergo vowel elision when they are followed by a stressed vowel, i.e.:

> *w'eö naṅ'a bita rober bu'äeä* , NG19 do not go near that dog for it bites
>
> *w'eiki ṅana r'idödön uw?* NG19 do you not know that they are laughing at you?
>
> *r'eikuba iö r'adad mor* NG19 they are unskilled when they catch flying fish

'me', 'and'; *'bwe',* 'for'; '*ta, ita',* 'only';'*ia'* Conditional Marker, regularly undergo vowel elision when the following syllable begins with a vowel, but there is no consistency in the orthographies.

'me', 'and'; *'bwe',* 'for'; and '*re', they* ' usually assimilate to the initial vowel of '*ita*', 'only', and '*inan*', Unrealized Aspect Marker, i.e.

<div align="center">

me + ita > mi ta   *me + inan > mi nan*

bwe + ita > bwi ta   *bwe + inan > bwi nan*

re + ita > ri ta   *re + inan > ri nan*

</div>

This is further reflected when '*me*', '*bwe*', and '*re*' precede historically frozen word combinations incorporating '*ita*' such as:

> *tamo,* any < *ta + amo*
>
> > *mi tamo etc*
>
> *tekei,* (it is) like < *ta + eke + ei*
>
> > *mi tekei*
>
> *tik,* still < *ta + ik*
>
> > *mi tik*
>
> *teñ, teng* want < *ta + ãeñ, eeng* wish, desire
>
> > *mi teñ*

'*mi*' seems to be the preferred form before words whose first syllable has an 'i', 'ŭ', or 'u', such as *'tuwin' 'tŭ' 'tsimor' 'tsiet' 'tsibemin' 'tŭren' 'turañañ', 'tin'.*

10. 'ita, ta'.

The adverbial particle '*ita, ta*' means 'only, just'. The forms '*ita, ta*' are interchangeable. '*ita, ta*' usually elides its vowel before an initial vowel.

11. Inaliebable Possession.

Nauruan, like other Oceanic languages, makes a distinction between the close nature, or otherwise, of objects and concepts to humans.

In Nauruan, objects which are considered as an integral part of human existence and cannot be separated from the person fall into the inalienable category. i.e.

> kinship terms
> body parts
> body substances
> a person's spirit, name, and shadow
> particular cultural objects
> objects brought into an intimate personal bond

Other nouns are viewed as less bound to humans, the relationship being termed alienable.

This dualily (inalienable/alienable) is manifested in possessive constructions :

a. Inalienable: nouns are marked with a direct possession construction with suffixes specifying the possessor being attached to the inalienable noun.

b. Alienable: nouns are marked with an indirect possession construction that requires a possessive classifier - with the appropriate possessive suffix - that precedes the alienable noun (see Notes 15 and 22).

Table 7. Inalienable Possessive Suffixes.

Person	1st	1st inclusive	1st Exclusive	2nd	3rd
Singular	-o/-õ [-ʌ]			-m	-n
Dual		-tar/-dar [-tær]	-mar [-mær]	-muror/-mũrõr [-mɨrʌr]	-uror/-ũrõr [-ɨrʌr]
Trial		-teiy/-dei [-tey]	-meiy/-mei [-mey]	-mieiy/-miei [-miey]	-reiy/-rei [-rey]
Plural		-ta/-da [-tæ]	-ma [-mæ]	-mie/-miã [-mie]	-ra [-ræ]

Note:

Stems ending in a consonant, the suffix -o/-õ [-ʌ] is realized as -u/-ũ [- ɨ]

In Nauruan, the Construct Particle '*in*' in many environments has merged with the 3rd Person Singular Suffix.

Examples:

> *ben* = his hand, his arm   *bet imin õeta* = the arm of the bird, i.e. wing
>
> *ren* = its leaf   *ret epo* = pandanus leaf, leaf of the pandanus
>
> *men* = his eye   *met ikumo* = a pig's eye, eye of the pig
>
> (these examples all show denasalization – see Note 21)

12. 'dummy' Vowels.

There are inconsistencies in both the 1918 and 1976 orthographies. At times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

'me', 'and'; *'bwe',* 'for'; *'ta, ita',* 'only'; *'ia'* Conditional Marker, regularly undergo vowel elision when the following element begins with a vowel, but there is no consistency in the orthographies.

'me', 'and'; 'bwe', 'for'; 'ta', 'only'; are often written with a 'dummy' vowel, i.e. :

> Example 3: *me epo = m epo*
> Example 4: *bwa A nim õmeata = bw a nim ömeata*

13. Orthographic Convention 1918 Bible.

In the 1918 Bible, the 1st Person Singular Dependent Pronoun is spelt with a capital 'A'.

In the 1918 Bible, when the 3rd Person actor is impersonal, the 3rd Person Dependent Pronoun 'e' is spelt 'ã'.

14. Adposition *'ea,a'*

The adposition *'ea, a'* is used to indicate

    (a) the indirect object of verbs, 'to the recipient of verbal action'.
    (b) when governed by a verb, to modify the outcome of the verb
    (c) for use in comparative clauses, 'than X'
    (d) with spatial or temporal uses: until, up to a point in time or distance
    (e) for, on behalf of

The adposition *'ea, a'* does not follow the usual pattern of adpositions – these normally take the inalienable possessive suffixes (see Note 11). Rather, *'ea, a'* attaches the Objective forms of the Personal Pronouns to itself. The only exceptions are the irregular 1st Person Singular form *'eame, ame'* and the default 3rd Person Singular form *'ea, a'.*

Compound adpositions incorporating *'ea, a'* follow the same pattern: *'epo a',* 'together with'; *'goeow a',* 'far from'; *'obwo a',* 'against'; *'tũren a',* 'near to, close by'.

The term 'default' that is used in the above paragraph means in this study that whenever the 3rd Person Singular form 'e*a,a*' does not govern a following word, it automatically means 'to him/her/it'.

The forms with '*ea*' appear to be usual where the preceeding word ends with an /a/.

Table 8. Adposition 'ea, a' with person/object reference:

	Singular	Dual		Trial		Plural	
1st Person	eame/ame ea me/a me	EXC	ea/a gamar ea/a kamar	EXC	ea/a gamei ea/a kameiy	EXC	ea/a gama ea/a kama
		INC	ea/a gadar ea/a kattar	INC	ea/a gadei ea/a katteiy	INC	ea/a gada ea/a katta
2nd Person	eaw/aw ea uw/a uw	ea/a gamũrõr ea/a kamuror		ea/a gamiei ea/a kamieiy		ea/a gamiã ea/a kamie	
3rd Person	ea, a	ea/a ũrõr ea/a uror		ea/a ũrei ea/a ureiy		ea/a ũra ea/a ura	

If emphasis is required, the default 3rd Person Singular form '*ea, a*' can be followed by the 3rd Person Singular Emphatic Pronoun, *ñei,ngeiy*.

Where a verb that is governed by the adposition '*ea, a*' is modified by the addition of the Perfective Aspect Suffix, some phonological changes take place :

In cases where the recipient of the action in 1st and 2nd Person Singular, the Perfective Aspect Suffix is attached directly to the adposition, i.e.:

> *V + ame + -en > V + amen*

> *V + aw + -en > V + awen*

In the case of the 3rd Person Singular, the Velar Nasal Infix occurse between the adposition and the Perfective Aspect Suffix, i.e.:

> *V + a + -en > V + angen*

This pattern is followed with the Plural recipients, i.e.:

> V + ea + kamuror + -en > V + angen kamuror

> V + ea, a + uror + -en > V + angen uror

> V + ea, a + ureiy + -en > V + angen ureiy

> V + ea, a + ura + -en > V + angen ura

15. General Possessive Classifier.

There are two possessive classifiers used in Nauruan alienable possessive phrases:

with the base '*a-*'.

> This general possessive classifier is used for objects in a relationship of outright possession or "ownership" (NG20); the Nauruan general possessive classifier '*a-*'seems to reflect Proto-Micronesian **aa*, 'own or acquire ownership of an alienable object' (Bender et al. 2003).

with the base '*wõ-, wa-*' (1918 Bible)*, 'wo-/wa-'* 1976*).*

> This relative possessive classifier is used for "actual use of a thing, the permanent or transitory possession of a thing" (NG20)

The Relative Possessive Classifier is discussed in a later note.

As explained in Note 11, objects which are considered as an integral part of human existence and cannot be separated from the person fall into the inalienable category.

Table 9. Basic Template for the Alienable Possessive Phrase.

Function 1 Slot	Function 2 slot	Function 3 Slot	Function 4 Slot (optional)
Possessive Classifier	Possessive Suffix referencing Possessor	Possessum	Possessor

Table 10. General Possessive Classifier.

Number	1st person	1st inclusive	1st exclusive	2nd person	3rd person
Singular	aeo/aeõ; au/aũ	----------------	----------------	am; aeam/aeõm	an; aen
Dual	--------------	attar/adar	amar	amuror/amũrõr	auror/aũrõr
Trial	--------------	atteiy/adei	ameiy/amei	amieiy/amiei	aureiy/aũrei
Plural	--------------	atta/ada	ama	amie/amiã	aura/aũra

16. Epenthetic Vowel.

When a final consonant of one word meets an initial consonant of the following word in a phrase, Nauruan usually interposes an epenthetic vowel (a non-syllabic "schwa" vowel /ə/) between the two consonants if the combination of the two consonants is, as Rebecca Morley observed:

"sequences that are disallowed or dispreferred within the language." (see her article "Consonant Epenthesis", https://www.oxfordbibliographies.com)

The translators do not consistently show the epenthetic vowel, and when they do it can be represented by 'e' or 'i' or 'o' or 'õ'.

So, In Example 5

'*an ima oniñ ia*', 'the death of that child', the '*i*' in '*ima*' represents an epenthetic vowel

In Example 8

'*A nimõ nuaw*', ' I must go', the '*õ*' in '*nimõ*' represents an epenthetic vowel

17. 'oniñ, oning'.

Like most Nauruan words, a word may act as a verbal action or state, or as a noun.
'*oniñ, oning*' means 'young, small', but as a noun can either mean 'child (not one's own), or a youth'.

18. General Demonstrative Set, Singular Forms.

In the General Demonstrative Set, Singular Forms, the Simple forms do not appear to be used independently as demonstrative pronouns, rather they only as act as post-nominal demonstrative adjectives and in addition are not used as relatizivers (this is the case with all the Simple forms of demonstratives).

The General Demonstrative Singular set (apart from the Simple forms) are used as demonstrative pronouns, as demonstrative adjectives, and as relativizers, and the Medial forms can also have just the function of the equivalent of a definite article with a very weak demonstrative function (see *Nauru Grammar*, page 11).

When the General Demonstrative Singular set are used as relativizers, the spatial suffixes are usually absent, the exception being the Emphatic Medial form '*ñea, ngea*'.

Kayser makes this observation (NG63):

> "*The forms of the Demonstratives beginning with 'ńa-' are used to denote Persons or things removed, absent, referred to, while the other forms beginning with: 'mu̜-, mi-, min-, mini-' are used to denote Persons or things present.*"

This observation is difficult to show from the written record, and is further complicated by Kayser's reference to the Emphatic forms (Kayser's 'ńa-' demonstratives) as "nominative", while the other forms with suffixes are referred to as "accusative", and the Simple forms (Kayser's 'After the noun' demonstratives) are referred to as "nominative and accusative", terms usually associated with inflected languages such as Latin and German (see *Nauru Grammar*, page 31). There is some indication from the written record that new topics in a discourse are introduced with the Emphatic forms.

Where the simple (base) form of the demonstrative is used, it follows the noun and the noun does not have the absolute marker/nominal prefix attached to it.

In this study, when a demonstrative is used as a relativizer and the spatial suffix in absent, the interlinear gloss has + at the end of the gloss, i.e. E+ = Emphatic Singular form being used as a relativizer, E+P+ = Emphatic Plural form being used as a relativizer .

The General Demonstrative Singular set is used for both animate subjects and inanimate objects that are not assigned to a particular classifier.

Table 11. General Demonstrative Set, Singular Forms.

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic Form (NEI) *min-*	Non-Emphatic Form (NEIII) *bit-*	Non-Emphatic Form (NEII) *mu-*
Proximal		une	ngune, ñune	mitune	bitune	Not used in Singular
		Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form	
		eune, iune	ngaeune, ñaiune	Unattested	tune	
Medial		(*una - Unattested) ia	ngea, ñea	mituna	(*bituna - Unattested)	Not used in Singular
		Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form	
		Unattested	Unattested	mita	bita	
Distal		uno	nguno, ñuno	mituno	bituno	Not used in Singular
		Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form	
		euno, iuno	ngaeuno, ñaiuno	Unattested	tuno	

For more information, see "Nauruan Demonstratives" by the present writer (www.academia.edu/108407672).

19. '*añõg, angog*'.

'*añõg, angog*', 'word, speech, message', is the basic form of the noun.

When it is joined to the Nominal Prefix/Absolute Marker '*e-*' is is spelt variously:

eañög, ẹaṅög, eaṅög in Kayser's 1915, 1917, and 1936 works

eñõg, engog in the 1918 Bible and the 1976 New Testament.

It can be possessivized, and usually means '(word) about…'.

The form '*eñõgen, angogen´* can also represent '*añõg, angog*' followed by the Construct suffix. So, in Example 6, '*õrai eñõgen votum*' is understood to represent '*õrai ẹañõg in votum*', '*utter the word of an oath*'.

20. Adpositions.

Adpositions and adposition-like phrases (with the exception of '*ea, a*', 'to', and compound adpositions based on incorporating '*ea, a*') take the possessive suffixes associated with Inalienable Possession (see Note 11).

Examples:

bwe dõg-, because of
animw-, on top of, atop of, over
atsin, atin, from it
atsin ia-, out of, from within
ea-, on
ean, by it (agency)
edõgen, on the side of, in the direction of
ia-, in, within
ian me-, in the sight of, before
ian obw-, in front of, before
ijõñ-, iyong- , beneath, below, under
ijugaga-, (in) between, (in) the middle/centre of
iruw-,irow-, behind, after
itañ-, alongside, by
itirŭr-, by the side of
itũga-, ituga-, above, over
itŭr-, itur-, by, by means of, through
iwugaga-, around, about, (in) the middle/centre of
mwimw-, in front of
tsin-, tin-, from

21. Denasalization.

Denasalization is the phonological process whereby a word final /n/ become /t/ in some environments.

It usually occurs before a high vowel.

It is usual:

(a) before the Nominal Prefix/Absolute Marker '*e-, i-*'

(b) before the Perfective Aspect Suffix 'en'

(c) before words with initial stressed high vowel

Examples:

Example 6, *ian + iow*, 'in peace' > *iat iow*
Example 7, *agen + etsin*, 'spouse of his/her sibling' > *aget etsin*
Example 24, *iat eo miow*, 'boldly, without fear'
Example 35, *ian ekereri*', in school' > *iat kereri* [sic, iat ekereri],

It is usually not present:

(a) before adpositions

(b) between compound adpositions

(c) before locative adverbs

(d) before the 3rd Person Singular Dependent Pronoun 'e'

22. '*ome*'.

'*ome*' is the contraction of :

  oija + a + me, give to me

23. Nominal Prefix/Absolute Marker.

The Nominal Prefix is '*e-*'.

When the Nominal Prefix is followed by a vowel, the prefix and following vowel assume the shape of a diphthong in which the initial vowel is a non-syllabic vowel glide, i.e.:

  e- + añõg, angog, the word > *ẹañõg, ẹangog*

  e- anakiwi, the coconut > *ẹanakiwi*

  e- + oniñ, oning, the child > *ẹoniñ, ẹoning*

  e- + arag, the sickness > *ẹarag, ẹarak*

When the Nominal Prefix is followed by a diphthong with an initial high vowel, the prefix and following diphthong assume the shape of non-syllabic high vowel glide followed by the diphthong, i.e.:

  e- + eow, peace > *i̯eow* (usually written '*iow*')

  e- + eaõ, eaw, the light > *i̯eaõ, i̯eaw* (usually written '*iaõ*', '*ieaw*')

When the Nominal Prefix is followed by high vowel + consonant syllable, the Nominal Prefix is assimilated to the initial high vowel, i.e.:

e- + ãn, een, the woman, the female > '*ãn*', '*een*'

e- + eb, the land > '*eb*'

When the Nominal Prefix is followed by a syllable of consonant + /i/, /ũ/, /u/, te vowel is raised to '*i*' , i.e.:

ibũgibũgi, grass
ibũm, day, night
ibwija, excrement
imin, thing
iquin, nail, talon, claw
itsi, frigate bird
iũ, iu, fish

The are a number of anomalies, where the Nominal Prefix is '*i-*' instead of the expected '*e-*', i.e.:

ibaka, evil, badness
ima, death
itema, the sign, mark
itouba, fishing rod

24. Unrealized Aspect Marker.

The Unrealized Aspect Marker is '*inan, nan*'. The forms '*inan, nan*' are interchangeable.

Typically, the Unrealized Aspect Marker is used for actions and states that are set in the future.

25. Equative Clause.

Nauruan does not have a linking verb (copula) so Equative Clauses juxtapose the two parts of the statement.

In Example 6, '*nan ei an wak God*', 'it will be the house of God', is an expansion of the Equative Clause

ei + an wak God = it + the house of God, i.e. it is the house of God

The 3rd Person Independent Pronoun can act as a reinforcer:

In Example 34, ' *mumuönne eij mimuönna a pan a uw nenne*', 'this bunch is that bunch I spoke of it to you yesterday'

In Example 54, '*amea Demoniba ngea wam God eiy ngea wo nim adoreiy*', 'the Lord your God is the one you must worship'

Negative Equative Clauses are introduced by the portmanteau '*deõ/t'eo [only + Negative particle]*'.

Example 96, '*ina t'eo engen*', there is not its place'.

Example 347, '*d'eo ngabuna eo dogedog tuwen*', 'is is not those ones whose body is healthy

26. Relative Possessive Classifier.

There are two possessive classifiers used in Nauruan alienable possessive phrases:

with the base '*a-'*.

This general possessive classifier is used for objects in a relationship of outright possession or "ownership" (NG20); the Nauruan general possessive classifier '*a-*'seems to reflect Proto-Micronesian *aa*, 'own or acquire ownership of an alienable object' (Bender et al. 2003).

with the base '*wõ-, wa-*' (1918 Bible)*, '*wo-/wa-*' 1976)*.

This relative possessive classifier is used for "actual use of a thing, the permanent or transitory possession of a thing" (NG20)

The General Possessive Classifier is discussed in Note 15.

As explained in Note 11, objects which are considered as an integral part of human existence and cannot be separated from the person fall into the inalienable category.

Table 12. Relative Possessive Classifier.

Number	1st person	1st inclusive	1st exclusive	2nd person	3rd person
Singular	wanga/ wonga/ waña	----------------	----------------	wam	wan/won/wõn; wanna/wõnõ
Dual	--------------	warar/wõrar	wamar/ wõmar	wamuror/ wamũrõr	wongaror/ wõñarõr
Trial	--------------	wareiy/warei	wameiy/wam ei	wamieiy/ wamiãi	wangareiy/ wañarei
Plural	--------------	wora/wara/ wõra	wama	wamie/wamiã	wangara/ wañara

The Relative Possessive Classifier forms are used also as Possessive Pronouns (NG25). The 3rd Person Singular form '*wõnõ, wanna*' is only used as a Possessive Pronoun.

27. Temporal Markers.

The Temporal Markers define the time at which an event occurs.

Table 13. Temporal Markers.

Degree of Proximity	Form
Proximal: 'at this time', 'now'	*ngage/ñage*
Medial: 'at that time', 'when (past occurrance)', 'then (past occurrance)'	*ngaga/ñaga*
Distal: 'at that time (more distant past)', 'when (more remote past occurrance)', 'then (more remote past occurrance)'	*ngago/ñago*

The underlying base is '*ag*' with the Emphatic Prefix attached, and with appropriate spatial sufiixes.

In both the 1918 Bible and the 1976 New Testament, where the temporal marker appears without an apparent spatial suffix (i.e. *ngag/ñag*), this appears to be an orthographical convention to indicate that *'ngaga/ñaga'* TEMP+MED drops its final vowel before a following vowel, examples (and is represented in this study as TEMP+)

> *ñag ã eitsiõk Ge 1:1*
> *ñag ar eitsiõk Ge 19:4*
> *ñag e eitsiõk Ge 24:15*
> *ñag A eitsiõk Ge 24:45*
> *ñag e eitsiõk Ge 25:6*
> *ñag eitsiõk Ge 29:8*
> *ñag eitsiõk Ge 31:38*
> *ñag e etistiõk Ge 37:18*
> *ñag eitsiõk Ge 41:50*
> *ñag A eitsiõk Ge 48:5*
> *ñag eitsiõk Ex 1:19*

28. Female Demonstrative Set, Singular Forms.

The forms originate from fusing the elements for 'woman, female' with the Simple Forms of the General Demonstratives.

When the demonstrative function is not is focus, these demonstratives (particularly the Medial form) can be rendered in English as 'she'.

When placed before Proper Names, these demonstratives have little or no demonstrative function other than identifying the bearer of the name as being female.

This set of demonstratives is not used as relativizers.

Table 14. Female Demonstrative Set, Singular Forms.

egree of Proximity	Simple form	Syncopated Form	English gloss
Proximal	eitune, ãitune etune	---	this female, the female here
Medial	eituna, ãituna etuna	eita, ãita eta	That female, the female there
Distal	eituno, ãituno etuno	---	that female yonder

Possible origins to the fused form is suggested here:

Singular Proximal forms

en + eune > etune [in accordance with the Nauruan denasalization phonological process]

Singular Medial forms

*en + *euna > etuna [in accordance with the Nauruan denasalization phonological process]*
                          ↓
                    etuna > eta [via syncopation]

Singular Distal forms

en + euno > etuno [in accordance with the Nauruan denasalization phonological process

OR

Proximal: *en*, female + *in*, Construct Suffix + *une*, Proximal Demonstrative, Simple Form

>   *et + in + une > etin + une* [through denasalization]

>   etinune > etune [syncopation]

Medial: *en*, female + *in*, Construct Suffix + *una*, Proximal Demonstrative, Simple Form

>   *et + in + una > etin + una* [through denasalization]

>   *etinuna > etuna* [syncopation]

>   *etuna > eta* [syncopation]

Distal: *en*, female + *in*, Construct Suffix + *uno*, Proximal Demonstrative, Simple Form

>   *et + in + uno > etin + uno* [through denasalization]

>   *etinuno > etuno* [syncopation]

For more information, see "Nauruan Demonstratives" by the present writer
(www.academia.edu/108407672).

29. Reduced Form of 3rd Person Dependent Pronouns.

The 3rd Person Dependent Pronouns appear sometimes as 'õ', 'rõ'. These are taken to be reduced forms.

So, in Example 7,

> '*i tõ kabõduw añe'*, 'pour out on the ground'
>
> '*i tõ'* is analysed as *ita* + *õ* (reduced form of 3rd Person Dependent Pronoun)
>
> with '*ita'* undergoing the usual vowel elision described in Notes 9 and 10

Further, when 'me' precedes a reduced form of the 3rd person dependent pronoun, it is written 'mõ', as in Example 14,

> '*mõ rõ kamararei Jesu'*, 'they conspired against Jesus'

30. '*ateb'* Demonstrative (Secondary Singular Female Demonstrative).

The *'ateb'* Demonstrative may well be the female counterpart to the *'rar'* Demonstrative used for males (see "Nauruan Demonstratives", Section 23, by the present writer), its use being in situations of endearment or close acquaitance (see Johnson 2002:52).

Like the other gender-specific demonstratives, it is not used as relativizer.

In Example 10, Moses is speaking of his own sister Miriam which would certainly indicate endearment, i.e.

> '*bwa atibun[e] enim eõ ekei ion ñea ema'*, 'that she should not become (as) one who is dead'

The element *'ateb'* fuses with the General Demonstrative: Simple, Singular forms.

Table 15. 'ateb' Demonstrative.

Proximity↓	Composition	Fused form
Proximal	ateb + une	atebune
Medial	ateb +ia	atebia
Distal	ateb + uno	atebuno

Like '*rar*' Kayser lists *'ateb'* in his table of Personal Pronouns with some function as 3rd person singular independent pronoun and objective pronoun (*Nauru Grammar* page 18).

31.
'eke'.

The verb 'eke' has a range of meanings in Nauruan:

> make, cause to come about, manufacture
> use for, use as
> make oneself, become, act as
> hold as, consider as, regard as, take for
> make up in number

In Examples 6 and 10, '*ekei*' is understood as being a contraction of 'eke + ei/eke + eiy', 'make oneself', the gender being determined by context, i.e.

> Example 6, '*bwe enim ekei ijor'*, 'so that it should make itself/become/act as a pillar,'

> Example 10, '*bwa atibun enim eõ ekei ion ñea ema*', so that she should not make herself/become/act as one who is dead'

> Example 22, '*me eke eñan õeõgidaen nanam*', 'and use it as the place for the setting down of your feet', i.e. 'your footstool'.

32. General Demonstrative Set, Plural Forms.

Example 6, '*imin memak ñana wo oija ame*', 'all the things that you give to me', 'ñana' is the Medial Plural Form of the General Demonstrative Set.

Table 16. General Demonstrative, Plural Forms

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic *min-* Form (NEI)	Non-Emphatic *mũ/mu* Form (NEII)	Non-Emphatic *bit-* Form (NEIII)
Proximal	ane		ngane, ñane	minane	mũñane, mungane	Not present
				Syncopated Form		
				mane		
Medial	ana		ngana, ñana	minana	mũñana, mungana	Not Present
				Syncopated Form		
				mana		
Distal	ano		ngano, ñano	minano	mũñano, mungano	Not present
				Syncopated Form		
				mano		

33. Applicative Suffix *–ei/-eij/-eiy*

The Applicative Suffix has several functions.

Some definitions of applicatives suffixes in other languages are

'apply X to it'

(see: Martin Haspelmath, Susanne Maria Michaelis and the APiCS Consortium. 2013. Applicative constructions. In: Michaelis, Susanne Maria & Maurer, Philippe & Haspelmath, Martin & Huber, Magnus (eds.) The atlas of pidgin and creole language structures. Oxford University Press - see https://wals.info/chapter/109)

or

'have X-ness applied', 'be subjected (by)' (i.e. have X applied to ...)

(see: Jukes, Anthony. 2019. A Grammar of Makasar page 306, in "Grammars and Sketches of the World's Languages Vol 10". Brill)

Examples:

(a) Expands a verb so that it can indicate the recipient of an action:

Example 12,
   taramawir, 'worship' *+ ei >*   *taramawirei,* 'worship someone/something'
Example 14,
   kamarar, 'think' *+ ei   >*
                              kamararei, 'apply thought to a matter, think out a matter, conspire'

(b) verbalizes other classes of words:

   auju 'eight' *+ eij*   >   *aujueij* 'make eight' , 'apply eight to it' NG173
   ion 'one (round) object *+ eij*   >   *ioneij* 'make one round object', 'apply a round object to it' NG173
   oror 'fence' *+ eij*   >   *ororei* 'to fence in' NG173

35. Appositives.

An appositive is a noun that clarifies the identity of the immediately preceding phrase.

In Nauruan, appositives are introduced by a demonstrative, i.e.

reṅọrda nenne eaṅamä ion, ṅea Ititi NG204 'a man – Ititi – drifted away yesterday'

The Nauruan wording can equally be thought of as meaning, 'a man, who is Ititi, …..'.

And so in Example 16, '*anga amea Gabriel*', in English means 'I, Gabriel,……' or, 'I, the man Gabriel, ……'

In Example 54, '*amea Demoniba ngea wam God*', 'the Lord your God'

36. Male Demonstrative Set, Singular Forms.

The forms originate from fusing the elements for 'man, male' with the Simple Forms of the General Demonstratives.

When the demonstrative function is not is focus, these demonstratives (particularly the Medial form) can be rendered in English as 'he'.

When placed before Proper Names, these demonstratives have little or no demonstrative function other than identifying the bearer of the name as being male.

This set of demonstratives is not used as relativizers.

So, in Example 16,

'*anga amea Gabriel, ngea oreita oeiyo ian men God*',

can be understood as 'I, Gabriel, the one who is standing in the sight of God'

or as

'I, the man Gabriel, who is standing in the sight of God'

In both cases '*amea*', 'that man' has little or no demonstrative function other than identifying an appositive noun as being male.

Table 17. Male Demonstrative Set, Singular Forms.

Degree of Proximity	Simple form	Syncopated Form	English gloss
Proximal	ametune	amune	this male here
Medial	[*ametuna, not attested]	ameta	that male there
		Syncopated form	
		amea	
Distal	ametuno	amuno	that male yonder

Possible origins to the fused form is suggested here:

Proximal

amen + eune > ametune [in accordance with the Nauruan denasalization phonological process]
$\downarrow$
amune [via syncopation]

Medial

amen + *euna > *ametuna [in accordance with the Nauruan denasalization phonological process]
$\downarrow$
ameta [via syncopation]
$\downarrow$
amea [via syncopation]

Distal forms

amen + euno > ametuno [in accordance with the Nauruan denasalization phonological process]
$\downarrow$
amuno [via syncopation]

OR

Proximal

amen + in + une > ametin une [in accordance with the Nauruan denasalization phonological process]
$\downarrow$
ametune [via syncopation]
$\downarrow$
amune [via syncopation]

Medial

amen + in + una > ametin una [in accordance with the Nauruan denasalization phonological process]
$\downarrow$
ametuna [via syncopation]
$\downarrow$
ameta [via syncopation]
$\downarrow$
amea [via syncopation]

Distal

amen + in + uno > ametin uno [in accordance with the Nauruan denasalization phonological process]
$\downarrow$
ametuno [via syncopation]
$\downarrow$
amuno [via syncopation]

37. 3ʳᵈ Person Default.

When a verb (or a verb preceded by an aspect marker or a pre-verbal adverb or conjunction) is at the head of a verb phrase, and has no overt person maker, it is by default 3rd Person, and unless indicated by context or otherwise, the default is Male third person.

So, in Example 17,

'*ngagan obodien [sic; obidien] anga me oiyoten anga*', 'therefore, he has already anointed me and sent me'

At times the translators overcompensate by putting a 'ghost' vowel to indicate it is a 3rd Person actor.

38. Perfective Aspect Suffix '-en'.

When a verb is modified by the Perfective Aspect Suffix '*-en*', there are several syntactic results:

a. it is fronted to the head of the clause, and it is by default 3rd Person unless indicated by context or otherwise; and the default is Male third person.

b. in many instances, the Perfective Aspect Suffix appears in the form '-ien'

> Example 17, '*obodien [sic; obidien]' '*already anointed*'
> Example 37, '*mwitien añõg-',* 'already judge'
> Example38, '*õbũien*', 'already take'

c. words ending in /n/ undergo denasalization when the Perfective Aspect Suffix modifies the verb.

So, in Example 17,

> *oiyon*, 'to send' + *-en > oiyoten*

39. Uses of the Independent Personal Pronouns.

(a) The Independent Personal Pronouns are used for emphasis or focus both in the role of actor and in the role of recipient of a verbal action.

Example 17, '*[obidien] anga me oiyoten anga*', 'already anointed me and sent me'.
Example 19, '*amunuwe awe idu*', 'you here, you my brother!'
Example 25, '*bwe a nim eadida ura*' = 'so that I should loosen/release them'.
Example 37, '*bwi ta awe*', 'except you'
Example 48, '*eogiten oereri an on awe*', 'one had instructed you by it / you had been instructed by it'.
Example 135, '*amie mwang ouge ngana…*', 'you yourself say that…'
Example 172, '*ta amuror mwar onga mwimurur*', 'the two of you agreed'.
Example 188, '*bue eij e nüm…*'. 'in order that he, he should…'
Example 217, '*atta bet ngatta ang um totow timorita*', 'we, we ourselves ought to give our lives'

(b) The Independent Personal Pronouns are used in the role of recipient of a verbal action with dispreferred or ambigous sound sequences.

Example 307, '*eð totow auwe…õraijedu auwe*', 'not give you…cast you'

(c) The Independent 3rd Person non-sinsular forms are used as as reinforcers in Equative clauses (see Note 25).

Example 34, '*mumuönne eij mimuönna a pan a uw nenne*', 'this bunch is that bunch I spoke of it to you yesterday' .

(d) Contemporary Nauruan often uses the Independent Pronouns instead of the Dependent Pronouns, i.e.

Example 224, '*iken ata nim riring*', 'what must we do'

40. Animate Demonstrative Set, Plural Forms.

The Animate Demonstrative Set is formed from the fusion of the demonstrative prefixes plus a plural animate marker, '*bũn, bun*' plus the spatial suffixes.

In Example 17, we see its use as a relativizer,

'*nim oraiya ngabuna ro kananoang angoget evangelium*', 'should speak forth to those ones who are pitiable about the gospel'

and

'*omwamwo burioura ngabuna re meg in raroe*', 'mend the hearts of those ones who are in distress'

Table 17. Animate Demonstrative Set, Plural Forms.

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic *min-* Form (NEI)	Non-Emphatic *mu-* Form (NEII)
Proximal		bune bũne bine	ngabune ñabũne	minibune minibũne mibune	mubune mũbũne
Medial		buna bũna bina	ngabuna ñabũna	minibuna minibũna mibuna	mubuna mũbũna
Distal		buno bũno bino	ngabuno ñabũno	minibuno minibũno mibuno	mubuno mũbũno

41. Direct Address (Vocative) Demonstratives.

In Example 19, '*amunuwe awe idu*', 'you here, my brother!', '*amunuwe*' is the direct address (vocative) form of the demonstrative, 'you, male!', literally: 'you male! you my sibling'.

Table 19. Fused Forms of Direct Address (Vocative) Demonstratives (Singular).

Addressee	Composition		
	Demonstrative	Independent Personal Pronoun	
Male addressed	amune	awe, auwe	amunuwe
Female addressed	etune, eitune, ãitune	awe, auwe	etunuwe, eitunuwe, ãitunuwe
Not gender specific	une	awe, auwe	unuwe

If a personal name is involved, 'amunuwe' and 'etunuwe' stand at the head of the phrase, 'unuwe' stands after the person name.

There are other combinations for two, three, or four addressees.

Example 24, 'ediedu buna kamie!', 'my brothers!'

When the party addresses is more than four persons, the appropriate animate demonstrative plural is used usually in conjunction with the 2nd Person Plural Objective Pronoun *'kamie/gamiã'*.

For more information, see "Nauruan Demonstratives" by the present writer (www.academia.edu/108407672).

42. Nauruan Classifiers.

The Nauruan classifier system in the early part of the 20th Century consisted of at least 36 classifiers, and the incorporation of classifiers into the demonstrative, numeral and other systems of Nauruan had taken place.

Table 20. Table of Classifiers.

Classifier Number (*Nauru Grammar* Classifier number in brackets)	Classifier (form and meaning)
1[16]	ae [aʲæ] piece of flat things, patches. Not elicited by Johnson 2002. Kayser "to define pieces of flat things in general". Hambruch "pieces split lengthwise [längsgeteilte Stücke]".
2[17]	baño/bango [bʌŋo] part of a long object. Not elicited by Johnson 2002. Kayser 1936 "to define longish stiff parts of an object". Hambruch "pieces split across [quergeteilte Stücke]".
3[8]	be [be] coconut palm frond. Johnson (2002:180) indicates some usage among the pre-1970s generations, though its usage has spread to other leaves, showing a blurring of its original meaning being conflated with *ire* classifier domain.
4[10]	bõke/boge [bʲəge] body of fresh water. Not elicited by Johnson (2002). Kayser "fresh-water pits, ponds, pools". Hambruch "bodies of sweet-water, wells" [Süß-Wasserplätze, Brünnen]

5[11]	bũmi/bumi [bɨmi] Johnson (2002:181,182) shows a continued use of this classifier with older informants. Kayser "nights/24 hour day" Hambruch "days, nights, time periods" [Tage, Nächte, Zeitabschmitte]
6[32]	bʷere [bwere] Not elicited by Johnson (2002:185). Kayser "contents of baskets, bags etc" Hambruch "baskets, with and without contents" [Körbe (mit und ohne Inhalt)]
7[18/19]	bwetsi/bweti~ mwetsi/mweti [bweitˢi~bwei3i/ mweitˢi~mwei3i] Kayser "long and flexible objects" An alternate form 'buäiji~muäiji' appears in the distributive numeral series in *Nauru Grammar* and is specified as enumerating "slings (used in frigate bird hunting)". It is suggested here that *mweti* was the original form, the *bweti* form being the result of an ongoing phonological process of prestopping [m- > ᵇm- > b-]; the resultant form *bweti* continued in use alongside *mweti* and had overtaken it in frequency at the time the colonial period began. Johnson (2002) indicates some usage among older generations for the *bwe-* foms but the *mwe-* forms were not elicited . Hambruch " garlands, chains, string" [Kränze, Ketten, Schnüre]
8[34]	dume [duume] Not elicited by Johnson (2002) Kayser "contents of wrappings, packets etc"
9[20]	ea [eʲæ] Not elicited by Johnson (2002) Kayser "four parts into which a fish is usually cut up"
10[15]	ebe/äbe [ebe] In use. Kayser "land" Hambruch " plots of land [Landstücke]
11[7]	eiji/eiyi [e3i] In use. Kayser "words"

12[5]	eo [eⁱo] trough-shaped objects like the traditional canoe – and by extension other craft, vehicles, planes. Johnson 2002 indicates some usage among older generations. Kayser "trough-shaped objects" Hambruch "boats, large bowls with contents" [Boote, große Eß schüsseln mit Inhalt]
13[12]	ga [gʌ] reef fissures Not elicited by Johnson (2002) Kayser "fissures on the edge of the reef, passages for canoes" Hambruch "reef passages" [Riffpassagen]
14[24]	ga [gæ] Not elicited by Johnson (2002) Kayser "bundles of coconut shells prepared for handling water" Hambruch " customary bundling of things like bowls, vessels" [Bündel, künstliche (Schalen, Gefäße)]
15[13]	ime [ime] Not elicited by Johnson (2002) Kayser "sheltering roofs, protecting coverings"
16[38]	in [ʲiin] Not elicited by Johnson (2002) contents of coconut-fibre wrappings of scraped coconut"
17[35]	ine [iine] Not elicited by Johnson (2002) Kayser "contents of leaves wrapped up in paperbag form" Hambruch "mats full of fish" [Matten mit Fischen gefüllt]
18[14]	ire [ire] Not elicited by Johnson (2002) Kayser "single hairs, fibres, feathers, leaves" Hambruch "leaves, feathers" [Blätter, Federn]
19[36]	iwi [iwi] Not elicited by Johnson (2002) Kayser "contents of fishing nets"

20[21]	ke/kä [ke] Some usage, Johnson (2002) Kayser "very small parts of a thing" Hambruch "diminutive form" [Diminutivform]
21[4]	mae [mʲai] long rigid objects Johnson (2002) indicates usage among older generations Kayser "lengthy objects" Also used figuratively for groupings, parts, parties – see Kayser *Nauru Grammar* p.40) Hambruch "long, large objects" L[ange, große Gegenstände]
22[25]	mage [mʌge] Not elicited by Johnson (2002) Kayser "groups"
23[22]	mwari [mʷʌrʰi] Johnson (2002:183) indicates some usage among older generations Kayser "larger pieces of a thing" Hambruch "part-cut, broken-up pieces like tobacco (Tobacco in early colonials days was sold either in large cakes, or in long cables), parcels of land" [Beliebig zerteilte, zerbrochene Stücke (Tabak, Lansparzellen)]
24[26]	mwe/mwo [mʷə] fruits growing in clusters Kayser "clustery or syncarpous fruits" Hambruch "naturally occurring bunches (coconuts, bananas)" [Bündel, natürliche (Kokosnuß, Bananen)] Not elicited by Johnson 2002 though in her study she mentions that this classifier is present in the draft-dictionary of the Department of Education (2002:188).
25[31]	mweiyi [mʷeiʒi] heaps of excrement Not elicited by Johnson (2002) Hambruch "mounds of human waste" [Kothaufen]
26[27]	ñe/nge [ŋe] Not elicited by Johnson (2002) Kayser "kinds, species" Hambruch "groups of living beings, families, clans, schools of fish, swarms of birds" [Gruppen lebender Wesen, Familien, Sippen, Fisch-, Vogel- schwärme]

27[6]	oe/oä [oᵂe] plants, vegetation Some usage noted in Johnson 2002 but there is also some evidence from her informants suggesting CL12 *eo* and CL27 *oe* have become somewhat confused (Johnson 2002 :178,179). Kayser "plants, stands for frigatebirds" Hambruch " plants, flowers, trees, fruit-bearing shrubs" [Pflanzen, Blumen, Bäume, Sträucher (fruchttragend)]
28[37]	pañi/pangi [paŋi] Not elicited by Johnson (2002) Kayser "content of hollows in the reef"
29[30]	powi [poᵂi] Kayser "heaps and collections of objects"; also used figuratively for groups of people (see NG40). Johnson (2002) indicates some usage among older generations Hambruch "heaps, groups, accumulations" [Haufen, Mengen, Anhäufungen]
30[3]	ra [rʰæ] objects conceived of as presenting a flat surface Johnson (2002:172-175) indicates this classifier is still in use Kayser "flat objects" Hambruch "mats, knives, empty drinking bowls" [Matten, Messer, leere Trinkschalen]
31[28]	re/rä [rre] rows/strings of objects; words in a row (as in a paragraph), though individual words are used with CL11 [7] Some usage. Kayser "rows, strings of objects" Hambruch "customary bundling of things like breadfruit, individual coconuts, fish" [Bündel, künstliche (Brotfrüchte, eigene Kokosnüsse, Fische)]
32[29]	dete/tete [rere] Not elicited by Johnson (2002) Kayser "layers, pedigrees, generations" Hambruch "generations" [Generationen]
33[9]	wa [wa] Not elicited by Johnson (2002) Kayser "sinews, bands, long flexible objects" Hambruch "unwound tobacco ropes, octopus tentacles" [Abgewickelte Streifen (z.B. von Tabak), Oktopusfüße]

34[33]	wime [wiime] Not elicited by Johnson (2002) Kayser "contents of small fish baskets" for small fish
35[23]	wõri/wori [wʌri] Johnson reports continued use (2002) Kayser "number of times" Hambruch "multiplication, times" [Vervielfältigung, Mal]
36[39]	wũri/wuri [wɨri] content of open-mouthed receptacle contents of receptacles like a bowl, glass, open mouthed containers, but not storage vessels (bottles, etc.). This classifier only applies if a substance is in an open container ready to be consumed, but not in a closed container for storage. Johnson (2002:185-187) indicates continued use among pre-1970s generation Kayser "contents of vessels". Also used figuratively for membership (of clubs, congregations) (see NG40) Hambruch "drinking bowls, small bowls" [Trinkschalen, kleine Eßschüsseln]

Kayser's *Nauru Grammar* lists 39 "categories", i.e. classifiers (see NG8-10).

These have been re-arranged to a largely alphabetic sequence in the present study.
His number of "categories" has been reduced to 36 classifiers by the following steps:

(a) His "*lifeless*" category 1 has been removed as there is no "*lifeless*" classifier connected to the demonstrative system.

(b) his "*living beings*" category 2 has been removed. '*amen*' with the meaning '*living beings*', was an early '*animate*' marker, but at a later time was re-analyzed as '*male*' and was re-incorporated into the demonstrative system with that meaning to produce the Male Demonstratives as well as fusing with pre-existing earlier fused Animate Demonstrative Numerals to produce Male Demonstrative Numerals. In addition, there are other markers for '*living beings*', male and female, and there is a plural animate marker for '*living beings*', '*bun*'.

(c) his "caterogies" 18 and 19 are doublets of the same classifier, and have been re-analyzed as one classifier.

Table 21. Classifier Number Equivalency Table Kayser and Williams

K	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
W	30	21	12	27	11	3	33	4	5	13	15	18	10	1	12	7	7	9	20	23	35	14	22	24	26	31
K	29	30	31	32	33	34	35	36	37	38	39	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
W	32	29	25	6	38	8	17	19	28	16	36	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

In the re-analyzed listing of the 36 classifiers, each classifier is assigned a shorthand reference, i.e. CL1 (classifier number one) . The number in square brackets is the classifier ("category") number as found in Kayser's *Nauru Grammar* for ease of reference. The phonetic realization is as given by Maggie Jacobs – a Nauruan academic – to Lisa Johnson (see Johnson 2002).

43. Classificatory Demonstratives.

As with the General Demonstrative system, there are several sets:

1. Simple (or Base) Form (no prefixes)

2. Emphatic Form (*ña/nga* prefix)

3. *min-* Non-Emphatic Form (in this study abbreviated to NEI)

4. *mu-* Non-Emphatic Form (in this study abbreviated to NEII)

For a fuller discussion see "Nauruan Demonstratives" (www.academia.edu/108407672) by the present writer .

44. Classifier 20[21].

In Example 19, '*ngakena*' , 'that small part (of something) there', is the medial emphatic form of the demonstrative for Classifier 20[21] '*ke*', 'small part'.

'eken', the Indefinite Determiner for Classifier 20[21] 'ke', 'a small part; a bit'.

In Example 128, '*bwe enim ebueow eb eken*', 'should put out a little from the land', literally: 'should be short toward land a little'.].

In Example 92, '*omo aw eken*', 'it is better for you', '*eken*' is the Indefitine Determiner for. However, when used with a verb it equates to the English comparative degree.

45. Classifier 27[6].

In Example 19, *'oeren oene'*, 'this splinter here', *'oene'*, 'this object of belonging to Classifier 27[6], is the proximal simple form of the demonstrative for the classifier *'õe, oe'*, 'plants, vegetation'.

In Example 167, 'muäna', 'that (tree), 'muäna' is the medial non-emphatic II form for the Demonstrative for Classifier 27[6].

Table 22. Demonstratives for Classifier 27[6], 'o̧e, oä, oe', 'plants, vegetation'.

27(6)	o̧e/oä [oʷe] plants, vegetation	Proximal	oene	ngaoene/ngoene	minoene	muoene/muene/ muwene
		Medial	oena	ngaoena/ngoena	minoena	muoena/muena/ muwena
		Distal	oeno	ngaoeno/ngoeno	minoeno	muoeno/mueno/ muweno

46. Temporal Marker used as a conjunction.

In Example 19 the Temporal Marker 'ngaga', 'at that time, then, when' seems to be better translated into an English conjunction as it is consequential to a previous action.

47. Classifier 21[4].

In Example 19, *'ngamana edabwike'*, 'that timber, that piece of wood'. 'ngamana', 'that object belonging to Classifier 21[4]', is the medial emphatic form of the demonstrative for the classifier *'ma'*, 'long rigid objects'.

In Example 92, *'bwabwaituwom aimaen'*, 'one body member', *'aimaen'* is the Classificatory Numeral for 'one' for the Classifier 21[4], 'ma', 'long rigid objects'.

48. Classificatory Indefinite Determiner.

Apart from the General Indefinite Determiner used for animate nouns and nouns not assigned to a classifier - i.e. *'ion'* '[i̧on, jon, j̧on] - the Indefinite Determiners for the various classifiers follow a regular pattern, i.e.

Prefix *e-* + Classifier + Suffix *-n*

49. Classifier 10[15].

In Example 21, '*eb eben*', 'a piece of land', '*eben*' is the Indefinite Determiner for Classifier 10[15], '*eb*', 'piece of land'.

50. Regressive Assimilation final /n/ to /t,d/.

In Example 21 the final /n/ of '*ean*' is assimilated to the initial dental on the following word, So, in Example 21,

<div align="center">

ean + damarũmũ   >   *eat damarũmũ*

</div>

51. Gerundive.

The Gerundive produces a passive verbal noun, i.e.:

'*buõk/buog*', 'to assist, to help' > *buogäö* NG26   my being helped; that by which I am helped;
<div align="right">the assisting (of) me</div>

In Example 22, '*õeõgidaen*', 'his/her/its being set down/placed/put', 'the setting him/her/it'down, is the 3rd person singular gerundive of the verb 'õeõgida', 'to set down, to place, to put'. In Example 22 it is used to form a possessivized compound noun phrase to compensate for a Judeo-Christian concept/object unknow to Nauruan culture, i.e. :

'*eñan õeõgidaen nanam*', 'the place for the setting down of your feet'= 'your footstool'

Table 23. Gerundive suffixes.

		Singular	Dual	Trial	Plural
1st Person		eõ -eo -äö			
1st person	inclusive		-edar -etar -ätar	-edei -eteiy -äteij	-eda -eta -äta
	exclusive		-emar -ämar	-emei -emeiy -ämeij	-ema -äma
2nd person		-em -äm	-emũrõr -emuror -ämu̧rör	-emiei -emieiy -ämieij	-emiã -emie -ämie
3rd person		-en -än	-eõrõr -eoror -äörör	-eõrei -eoreiy -äöreij	-eõra -eora -äöra

52. Mutual Familial Relationship.

Nauruan constructs verbs expressing a mutual family relationship based on the 3rd Person Singular Possessive form of kinship/family relation nouns with the secondary Applicative Suffix '-i'.

Expanded forms (by use of Reduplication, the Causative and Factitive prefixes, and the Applicative suffix), can also have figurative meanings (see NG176, 177).

Example:

In Example 23, '*edetsini*', is an example of a mutual family relationship verb. Its formation is as follows:

> '*edũ/edu, edũm/edum, etsin/etin/edin*', 'my sibling, your sibling, his/her sibling'.

The 3rd Person Singular Possessive form '*etsin*' can be expanded by the addition of the Applicative Suffix '-i' (APPL2), to form the verb '*etsini*', 'be in the relationship of brothers or sisters of the same tribe [clan]' .

'*etsini*' can be reduplicated to indicate a number of person involved in the relationship:

> '*etsini*' > '*edetsini*'.

Examples of its use as a verb:

ama edetsini ñabũna waea ma arumen Ge 42:13 we are twelve brothers
e ãt eñame arumen ar etsini Matt 4:18 he saw two men who were brothers
e tik ãtiet eñame arumen ar etsini Matt 4:21 he then saw again two men who were brothers
me eedien tuk engame arumen or eidini Matt 1976 4:21 and he saw the two other men who were brothers
aeiu eman ñago re edetsini Lu 20:29 there were in the past seven men who were brothers
ogen, etimine ngago engame aeiu ngabuna re eidini Lu 20:29 1976 so, there were once seven men who were brothers

As a noun:

eediet engame arumen eidini Matt 4:18 he then saw two men who were brothers

In the Christian faith, the bond of brotherhood is expressed by the reduplicated mutual relationship forms, and are used not solely as a verb, but as a noun.

As a verb:
ma ediedini NG177 we are Christian brothers; we are members of the same society/body
ma [sic; mwa] ediedini NG178 you are brothers
amwa edetsini, ma adag amwa gagaijen gamiã? Ac 7:26 you are in a relationship as brothers, why are you at enmity with each other?

As a noun:

edetsini eman õa edetsini ãn iõ ũga 1Co 7:15 brothers and sisters
amebũna gamiã edetsini Ac 28:17 you brothers!
amwaim auwawã gamiã ian aũra auwawã edetsini Ro 12:10 love each other with the constant love of brothers
eo kwor amea ngea ediedini oa eita ediedini ia ouga nuwawit imin 1Co 7:15 our brother or our sister is not bound if things are like that
edetsini memak ñabũn itũrũ Ga 1:2 and all the brothers that are with me

53. Classifier 5[11]'.

In Example 23, 'ñabũmine', 'this day, to-day', is the proximal emphatic form of the demonstrative for the classifier 5[11] '*bũm, bũmi-*', '24 hour day, night'.

In Example 31, 'muijibumina', 'those three days there', is the medial non-emphatic II form of the demonstrative for the classifier 5[11] '*bũm, bũmi-*', '24 hour day, night', for the number 'three'.

In Example 82, '*abũmin aeiu*', 'seven days', '*abũmin*' is the Numeral Particle for Classifier 5[11]. The numeral particle is used where there is no fused form of the classificatory numeral.

In Example 169, 'aibũmin', is the Classificatory Numeral for the Classifier 5[11], 'one day'.

54. Classifier 30[3].

In Example 24, '*murana baein amea*', 'that tomb of his', '*murana*', 'object of Classifier 30[3]', is the medial non-emphatic II form of the demonstrative for Classifier 30[3] 'ra', 'objects presenting a flat surface' to which classifier the noun '*ebae*', 'tomb' is assigned.

In Example 122, '*ipudutũbwit eran*', '*eran*' is the Indefinite Determiner for Classifier 30[3].

In Example 138, '*ngarana*' is the medial emphatic form of the Demonstrative, because of its antecedent ('gate' being grouped in Classifier 30[3]).

In Example 139, '*murana bem*', 'your hand, that hand of yours', '*murana*' is the medial non-emphatic II form of the demonstrative, 'hand' being grouped in Classifier 30[3].

55. Emphatic Personal Pronouns.

The Emphatic Personal Pronouns are formed by adding the Emphatic Prefix 'ña-, nga-' to the Independent Personal Pronouns, although this is masked with the 1st Person Singular Emphatic form which seems to have undergone simplification, i.e.

nga- + anga > nganga > nanga

As with the Independent Personal Pronouns, they are used for emphasis.

Example 27, *'me wo re ame nanga' = 'but you come to **me**'*

Example 123, '*annum ngawe*'. 'your own spirit'.

Example 166, '*bwe ngam amar ta tueb on kamar ngamar*', 'lest we trust in ourselves'.

Example 217, '*atta bet ngatta ang um totow timorita*', 'we, we ourselves ought to give our lives'

Example 253, 'ekegen ngea amaim riring ngama?, what must **we** do?

56. Female Demonstrative Numeral.

In Example 33, 'ärumen[a]', 'those two females, those two women', is the medial form of the female demonstrative numeral for 'two'.

The Female Demonstrative Numeral is composed of fusing the marker for 'female', '*en*', to the pre-existing fused Animate Numeral set based on '*amen*', living being'.

When a mixed gender group has one or more females in it, the female demonstratives take precendence and cover such groupings. Hence its use in Example 33:

'wo nṵm auwä ärumen [sic] innöm me töṅṵm', 'you must love those two, your mother and your father '

Table 22. Female Demonstrative Numeral.

Number	Proximity	End Form	Syncopated Form
Two females	Proximal	eirumene ãirumene erumene	None
	Medial	eirumena ãirumena erumenea	None
	Distal	eirumeno ãirumeno erumeno	None
Three females	Proximal	etiyimene ãitsijimene etijimene	etimene ãitsimene
	Medial	etiyimena ãitsijimena etijimena	etimena ãitsimena
	Distal	etiyimeno ãitsijimeno etijimeno	etimeno ãitsimeno

The origin of these forms, as stated previously, is by fusing the 'female' element '*en*' to the pre-existing fused forms of the animate demonstrative numeral, i.e. :

en + rumene > erumene [Nauruan rhotic regressive assimilation process], and so with medial and distal forms

en + iyimene
↓
etiyimene [Nauruan denasalization process] , and so with medial and distal forms
↓
etimene [syncope]

For more information, see "Nauruan Demonstratives" by the present writer (www.academia.edu/108407672).

57. Classifier 24[26].

In Example 34, '*mumuönne*' and '*mimuönna*' are the proximal non-emphatic II form and the distal non-emphatic I form of the demonstrative set for Classisier 24[26] '*mwe, muö*', 'fruits growing in clusters, bunches'

So, ' *mumuönne eij mimuönna a pan a uw nenne*', 'this bunch is that bunch I spoke to you of it yesterday'

58. Denasalization triggered by the Perfective Aspect Suffix '-en'.

Words ending in /n/ undergo denasalization when the Perfective Aspect Suffix modifies the verb.

Example 17, *oiyon*, 'to send' + *-en > oiyoten*
Example 56, *opudu + -n Directional Sufffix DIR8 + - en > opuduten*

59. Existential Clauses.

The Nauruan Existential Clause uses the verb '*tsimine/timine*', 'to exist', for positive clauses, and the verb '*eko*', 'be not' for negative clause.

So, in Example 37, '*eko eratequõ ine*', 'there is no stranger here'.

60. 'to have' Constructions.

Nauruan does not have a verb 'to have', so various constructions are used.

In Example 126, '*ngea aro won coat*', 'the one who has two coats', literally: 'the one who two his coats'.

Nauruan uses an existential clause (Note 59) '*etimine turin*', ' there is by/with him'; '*eko turin*' ,'there is not by/with him', 'he does not have'

Example 126, '*ngea etimine bwait iyeiyi turin*', 'the one who has foodstuffs', literally: 'the one who there exists foodstuffs with him'.

Example 280, '*etsimine waion Ñait eñame*', 'the Son of Man has authority'

In Example 43, '*ñag eko itũrin*', since he has nothing.

In Example 126, '*amea ngea ekeow wona ion*', 'that man who does not have one of his own'.

61. *bwe* and *ngana* after mental verbs and verbs of recording.

Both *bwe* and *ngana* appear as conjunctions after mental verbs and verbs of recording.

In Marshallese there are two conjunctions used ('ke' and 'bwe') which are used according to the following matrix:

Table 25. Parameters for usage of Marshallese conjunctions 'bwe' and 'ke' (adapted from Heather Willson's 'The Marshallese Complementizer Phrase', 2002).

'bwe' Reportive Complimentizer	'ke' Presuppositional Complimentizer
A speaker uses a reportive complementizer when indirectly quoting an utterance or a mental process of him/herself or of someone else. The truth of this indirect quotation is not certain.	A speaker uses a presuppositional complimentizer when the information in the embedded clause is considered "old" or something the speaker already knows to be true.

Examples showing the overlap between the 1918 Bible and the 1976 New Testament. As a general observation, the conjunction 'bwe' is far more common with mental and recording verbs in the 1918 Bible.

Table 26. Overlap in usage of 'bwe' and 'ngana' with Nauruan mental and recording verbs 1918 Bible versus 1976 New Testament.

1918 Bible	1976 New Testament
bwa amwaim tsiet bwe etsimine waion Ñait eñame eat eb in etad dūra Matt 9:6 but you should know that the Son of Man has authority on earth for the forgiving [of] sins	bwe mwaim tied ngana etimine oaeon amea Ngait angame eow eat eb bwe nim ead idura Matt 9:6 1976 but you should know that the Son of Man has authority on earth that he may forgive sin

amwa tsiet bwe wañara temoniba heiden ri ta moniba eara Matt 20:25 you know that the rulers of the Gentiles lord it over over them	mwa ogiten tied ngana amebuna monibait engame re earangameiy engame Matt 20:25 1976 you have known that the rulers of the peoples they are harsh with the people
ama tsiet bwa auwe iduwen Matt 22:16 we know that you are true [truthful]	ama ogiten tied ngana wo pwat iduwen Matt 22:16 1976 we have known that you speak the truth
amwa tsiet bwe etūreten naga ibūm in kūñijow Matt 24:32 you know that the day of heat is about to draw near	mwa tidien ngaga ngana etureten bita edae in kungiyow Matt 24:32 1976 you already know that the time of heat is now drawing near
bwa A tsiet bwa amwar õni Jesu Matt 28:5 for I know that you two look for Jesus	a ogiten tied ngana mwar oreit onani amea Jesus Matt 28:5 1976 I have known that you two are looking for Jesus
ñaga Pharisãer rõ kaiõt bwõ õ õepoijien mwin amebũna Sadducãer, re ebwepon Matt 22:34 when the Pharisees heard that he had shut the mouths of the Saducees, they then gathered together	amebuna pharisea ngaga ro kaiyot ngana dimwa-woten mura ngabuna Sadducea, me re epwepwon Matt 22:34 1976 those Pharisees, when they heard that he had completely shut the mouth of the Saducees, they gathered together
ñag õ kaiõt bwe ei Jesu dei Ṇazareth, a aeuwak Mark 10:47 when he heard that it was Jesus the Nazarene, he cried out	ngaga amea kaiyot ngana eiy amea Jesus in Nazareth me yeida me kuridaw ituga Mark 10:47 1976 when the man heard that it was Jesus of Nazareth, he started and cried out

There are fewer instances where the 1918 Bible and the 1976 New Testament agree on the relativizer:

Table 27. Agreement in usage of 'bwe' and 'ngana' with Nauruan mental and recording verbs 1918 Bible versus 1976 New Testament.

1918 Bible	1976 New Testament
wo tsiet ñana Pharisãer ra ariwan ñaga rõ kaiõt mũñana eñõg? Matt 15:12 you know that the Pharisees were offended when they heard those words?	wo tied ayok ngana egirowen ngabuna pharisea ngaga ro kaiyot mineiyina aem? Matt 15:12 1976 do you not know that the Pharisees have got angry when they heard that word of yours

A tsietuw bwa auwe Amea Togit Omo ñea wõn Gott Mark 1:24 I know of you that you are the Most Righteous One of God	A tied uw bwe awe yegen : amea Ebwigagain God Mark 1:24 1976 I know of you that you are who: the holy one of God
bwũ ũra memak re tsiet ñana dei Grecia etõñin Ac 16:3 for they all knew that his father was Greek	re tied ngana heidet etongin amea Ac 16:3 1976 they knew that his father was a Gentile
ñaga rõ kaiõt bwõ õ kakairũ a ũra ian kakairũ n Ebrãer Act 22:2 when they heard that he spoke to them in the Hebrew language	ngaga ro kaiyot bwe torereiy a ura bita edorer ngea hebrew Ac 22:2 when they heard that he spoke to them in the Hebrew language
eimwi bwa Abner enim ima tekei an ima ekabaãt? 2Sa3:33 should Abner die as a fool dieth?	A ũge ian bũriõ bwe eimwi bwa A nimõ ririñ imin ñan ebak in iwitsiow egen Jesu dei Nazareth Acts 26:9 I said in my heart (I was convinced) that it is right that I should do many things against the name of Jesus of Nazareth

62. Use of the conjunction 'bwe'.

'bwe' has a wide range of meanings according to context.

1. to join a subordinate clause to a main clause, 'because, for the reason that, for'.
   It can also appear with the form 'bwina (bwe ina)'.

2. With reported speech and after mental verbs.

3. In contrasive clauses: but

4. 'so that, in order to, "to" infinitive clauses'.

5. Used in clauses of enumeration

6. 'bwi ita, bwe ita', 'just, except, save', as a conjunction used before a statement that forms an exception to one just made.

7. 'bwe dõgin, bwe dogin, dõgin bwe, dogin bwe', purpose or a reason for something: on account of, because of, for.

8. 'bwe añõg, bwe angog-', about X.

9. 'eaden bwe', until.

63. Impersonal use of 3rd Person.

A sentence with a 3rd Person Dependent Pronoun at the head can be used to signify an impersonal actor.

Example:

In 44, 'amen makur ñea ã õmarũmwi',
'the worker whom he hires', 'the worker whom one hires', 'the wotker whom they hired'
or in English it can be rendered by a passive construction: 'the worker who is hired'.

In 48, '*eogiten oereri an on awe*',
'he/she/it had instructed you by it', 'one had instructed you by it', they had instructed you by it',
or in English it can be rendered by a passive construction: 'you had been instructed by it'.

64. Denasalization before diphthongs 'ea' .

When word final /n/ is followed by word initial diphthong '*ea-*' (i.e. *ea̯-*), word final /n/ is denasalized to /t/ and the glide vowel is dropped, i.e.:

In example 49,

    ean + eaden   >   *eat aden*

In the 1918 Bible '*ean + eñame [i.e. 'ea̯ñame]'* > '*eat eñame',* whereas in the 1976 NT it is '*eat angame'.*

In the 1918 Bible '*ean + eñõg [i.e. 'ea̯ñõg]'* > '*eat eñõg'* , whereas in the 1976 NT is is '*eat angog*'.

65. Male Demonstrative Numeral.

The Male Demonstrative Numeral is limited to 2 and 3 and is composed of fusing the marker for 'male', '*amen*', to the pre-existing fused Animate Numeral set based on '*amen*', Animacy Marker (See Section 12.1.).
In Example 56, 'amerumene', 'these two males/men', 'amerumene is the proximal form of the male demonstrative numeral for 'two'.

Table 26. Male Demonstrative Numeral.

Number	Proximity	End Form	Syncopated Form
Two males	Proximal	amerumene	None
	Medial	amerumena	None
	Distal	amerumeno	None
Three males	Proximal	ametiyimene ameitsijimene ametijimene	ametimene ameitsimene
	Medial	ametiyimena ameitsijimena ametijimena	ametimena ameitsimena
	Distal	ametiyimeno ameitsijimeno ametijimeno	ametimeno ameitsimeno

For more information, see "Nauruan Demonstratives" by the present writer (www.academia.edu/108407672).

66. Velar Nasal Intrusion.

In Example 58, '*oiyangen*', 'already given to…/already allowed' is an exaple of Velar Nasal Intrusion.

Velar Nasal Intrusion is triggered in a number of environments.

(a) Where a verb that is governed by the adposition 'ea, a' is modified by the addition of the Perfective Aspect Suffix, the Perfective Aspect Suffix is shifted from the end of the verb to the end of the adposition some phonological changes take place :

In cases where the recipient of the action in 1st or 2nd Person Singular, the Perfective Aspect Suffix is attached directly to the adposition, i.e.:

 V + ame + -en > V + amen

V + aw + -en > V + awen

In the case of the 3rd Person Singular, the Velar Nasal Infix occurs between the adposition and the Perfective Aspect Suffix, i.e.:

V + a + -en > V + angen

This pattern is followed with the Plural recipients, i.e.:

V + ea + kamuror + -en > V + angen kamuror

V + ea, a + uror + -en > V + angen uror

V + ea, a + ureiy + -en > V + angen ureiy

V + ea, a + ura + -en > V + angen ura

(b) Velar Nasal Intrusion is associated with plural pronouns, and plural possessive endings:

Example 135, '*amie mwang ouge ngana…*', 'you yourself say that…'

Example 151, '*deideimiengin meg*', 'your manner of living'

Example 242, '*bue amaṅ 'ụm ta keramen inne*', 'so that we may just play here'

Example 247, '*amañ õrren*', 'we have now come'.

67. Classifier 7[18/19].

In Example 60, '*abuätit egän*' is the quantitative question word for Classifier 7[18/19], 'how many objects of Classifier 7[18/19]?, Classifier 7[18/19] '*bwetsi, bweti/mwetsi,mweti*' , 'long and flexible objects'.

The basic form of the quantitative question word is '*ãgen , egen*', but when it is associated with a classifier, it is preceded by the appropriate Numeral Particle, which is formed thusly:

a- + classifier + -n

As the final /n/ of the Classificatory Numeral Particle is followed by the high vowel of 'ãgen, egen', denasalization occurs, so that all the Classificatory Numeral Particles end in /t/, i.e.:

abwetin + egen > abwetit egen

68. Inclusory Pronoun.

To show the participants in an event, English uses two main strategies. In the one, the participants and joined by the conjunction 'and':

he and his friend

the other or with the preposition 'with':

with his friend/and his friend with him

Rather that using coordination ('and') or addition ('with') Nauruan uses an inclusory strategy, whereby the participants are expressed using the appropriate group pronominal (the total set of participants) followed by the subset of the participant/s, i.e. inclusory pronoun juxtaposed with subset noun phrase.

In Example 71, '*tin iö o buitega me mar ekowoṅ amea*': literally: 'if by chance you two meet up that man', i.e. 'if by chance you and that man meet up'.

The Inclusory pattern also seems to be at work in Example 118,

'*bwe enim ere [sic; eare] egoror eita Maria ngea oeiden*', literally: 'so that one should write their (dual) names that woman Mary the one who is his betrothed', i.e. 'so that his name and Mary's, his betrothed, should be recorded'.

69. *angame* Demonstrative.

In Example 74, '*o gaida ṅameta Ak<u>oro</u>*', 'that Akoro came down'.

The actual paraphrase given by Kayser to the above sentence is "now the stupid Akoro had to come' which might indicate that the *angame* Demonstrative had a pejorative connotation.

Table 29. 'angame' Demonstrative (Secondary Singular Male Demonstrative).

Proximity ↓	Composition	Fused form	Syncopated Form
Proximal	angame + eune	angametune	Unattested
Medial	angame + euna	angametuna	angameta
Distal	angame + euno	angametuno	Unattested

'*angame*' is the word for 'person, man'. This element is fused with the Augmented General Demonstrative Simple Singular forms.

Proximal

angame + in + eune > angamet une [in accordance with the Nauruan denasalization phonological process]

Medial

*angame + in + *euna > angamet una [in accordance with the Nauruan denasalization phonological process]*

$\downarrow$

angameta [via syncopation]

Distal forms

angame + in + euno > angamet uno [in accordance with the Nauruan denasalization phonological process

70. 'ghost' Vowel.

Where a verb (or a pre-verb word) heads a verb phrase and the verb has no overt person maker , it is by default 3rd Person, but the translators overcompensate by often putting a 'ghost' vowel to indicate it is a 3rd Person actor.

So, in Example 75, '*eg keken ñan e enwinõn ŭra*', 'what names that he calls them by',

ñan e emwinõn ŭra = ñan emwinõn ŭra

71. Unexpected Denasalization.

In Example 92, '*iat hell*' , either has an underlying 'iat ehell' or by convention borrowed words attract the denasalized form of '*ian*'.

72. Male Demonstrative Set, Plural Forms.

The Male Specific Demonstrative Set, Plural Forms are fused forms based on two markers:
'*amen*', fused with '*bun*'; this animate plural marker '*bun*' has already been met with the Animate Demonstrative Set, Plural Forms (Note 40).

So, in Example 93, 'adaga naga ouge amebuna amen etar', 'why now say those scribes...', 'amebuna' means 'those males there'

Table 30. Male Demonstrative Set, Plural Forms.

Proximity ↓	Composition			Fused Form	Syncopated Form
	Male marker	Animate Plural Marker	Spatial Suffix		
Proximal	amen	bun, bũn	ne	amebune, amebũne	ambine, bune
Medial	amen	bun, bũn	na	amebuna, amebũna	ambina, buna
Distal	amen	bun, bũn	no	amebuno, amebũno	ambino, buno

73. '*amen*' Marker.

As can be seen with Note 40 and Note 72 he marker 'amen' in this study is analyzed as having two functions.

Hodges (Hodges 2020:264) - who phonemicizes '(a)men' as [-mjen] - suggests that it is the reflex of Proto-Micronesian *manu, 'living creature'. In this study is is suggested 'amen' was first used as an Animacy Marker (without regard to gender), hence its present in the Animate Demonstrative Set where it is glossed as 'ANIM'.

However it appears that at a later stage of Nauruan it was re-analyzed to mean 'male', as with the oft-used determiner phrase 'amen + N or V', 'man for X, man associated with X'. In this newer, restricted meaning of 'male', further developments occurred in the demonstratives, whereby the element 'amen' (which by now only had its modern meaning of 'male') was suffixed to the General Demonstrative: Augmented Simple forms for the singular and to the Animate Plural marker 'bun' for the plural forms to produce male-specific demonstratives (Section 22) , and 'amen' was suffixed to the pre-existing Animate Demonstrative Numerals to produce male-specific demonstrative numerals (Note 65), and in these cases 'amen' is glossed as 'MALE'.

74. Adposition 'ea-', 'on'.

The adposition 'ea-' ordinarily means 'on...', but can also have a partitive sense.

In Example 56, '*wo nim õmeata ñea wo eij ean amerumene*' , ' you must show the one whom you choose of these two men'

In Example 95, '*tamo eamiã ñea eteñ*', 'any of you'

75. Classifier 11[7].

In Example 96, '*ngea oreita retineiy engog eiyine*', 'the one who reads this word', 'eiyine' is the proximal basic form of the demonstrative for Classifier 11[7] '*eiji, eiyi*', 'words'.

In Example 100, '*engog eiyin*', ' a word', '*eiyin*' is the Indefinite Determiner for the Classifier 11[7].

In Example 101, '*mineiyina aen*', 'that word', '*mineiyina*' is the medial non-emphatic I form of the demonstrative for Classifier 11[7].

76. Inverted Possessive Order in Alienable Possessive Phrases.

In complex possessive phrases involving alienable possession (i.e. using either the General Possessive Classifier or the Relative Possessive Classifier), or where the Possessor is a person identified by name, an inversion of word order can occur.

The usual word order with alienable possession is:

Possessive Classifier + Possessum + Possessor

Possessum being the thing possessed, Possessor being the one possessing.

However, in complex possession or one involving a personal name, inversion can take place, i.e.

Possessive Classifier + Possessor + Possessum

In Example 97, '*an Jehova ririñ ame*', 'Jehovah's doing to me', instead of '*an riring ame Jehovah*'.

In Example 120, '*wõn Gott Kristo*', 'the Christ of God'

In Example 231, '*an Gott auwã gada*', 'God's loving us/God's love for us'

77. '*ion o*'.

The expression '*ion o ion*' or '*ion o*' means 'each one', or 'one by one'. '*ion*' of its own is the General Indefinite Determine 'a, an'.

In Example 115, '*ion o enaña an tekawa*'. 'each of went to his city'.

78. Classifier 23[22].

In Example 135, '*etang mwarina*' , 'mwarina' is the medial simple form of the Demonstrative for Classifier 23[22] '*mwari*', 'bigger parts'

79. Classifier 12[5].

In Example 153, 'mũwena ark', 'that ark (Noah's Ark), 'mũwena' represents the medial non-emphatic II form of the Demonstrative for Classifier 12[5] 'eo', 'trough-shaped objects, canoes, card, airplanes'.

However, it appears that this is either an error or an indication that there was an ongoing process whereby the demonstrative forms of Classifiers 12[5] and 27[6] were becoming melded or confused. This process was also noted by Johnson 2002, that some of her informants were somewhat confused (Johnson 2002 :178,179).

Below are the Demonstrative tables for both Classifier 12[5] and Classifier 27[6]:

Table 31. Demonstratives for Classifier 12[5], 'eo', 'trough-shaped objects'.

	Classifier form and meaning	Spatial location	Simple	Emphatic	NEI	NEII
12(5)	eo [eʲo] trough-shaped objects	Proximal	one	ngaeone/ngaione	mineone	mueone meone/mione
		Medial	ona	ngaeona/ngaiona	mineona	mueona meona/miona
		Distal	ono	ngaeono/ngaiono	mineono	mueono meono/miono

Table 33. Demonstratives for Classifier 27[6], 'o̜e, oä, oe', 'plants, vegetation'.

27(6)	o̜e/oä [oʷe] plants, vegetation	Proximal	oene	ngaoene/ngoene	minoene	muoene/muene/muwene
		Medial	oena	ngaoena/ngoena	minoena	muoena/muena/muwena
		Distal	oeno	ngaoeno/ngoeno	minoeno	muoeno/mueno/muweno

80. Animate Demonstrative Numeral.

In Example 173, 'mürümena' is the medial non-emphatic II form of the animate demonstrative numeral for 'two', used where the gender is not specified.

Table31. Animate Demonstrative Numeral.

		Simple	Emphatic	NEI	NEIII
One (suppletive) *Taken from General Demonstrative set*	Proximal	une	ngune ñune ṅune	mitune	bitune
	Medial	ia	ngea ñea ṅea	mituna / Syncopated form / mita	bita
	Distal	uno	nguno ñuno ṅuno	mituno	bituno

Two	Proximal	rumene	ngarumene ñarumene	minrumene minirumene	NEII
					murumene mũrumene
	Medial	rumena	ngarumena ñarumena	minrumena minirumena	murumena mũrumena
	Distal	rumeno	ngarumeno ñarumeno	minrumeno minirumeno	murumeno mũrumeno
Three	Proximal	iyimene jimene imene	ngaiyimene ñaijimene	miniyimene minijimene	muiyimene mũijimene
					Syncopated form
					miyimene mijimena
	Medial	iyimena jimena imena	ngaiyimena ñaijimena	miniyimena minijimena	muiyimena mũijimena
					Syncopated form
					miyimena mijimena
	Distal	iyimeno jimeno imeno	ngaiyimeno ñaijimeno	miniyimeno minijimeno	muiyimeno mũijimeno
					Syncopated form
					miyimeno mijimeno
Four	Proximal	amene	ngamene ñamene	minamene	muamene mũamene
	Medial	amena	ngamena ñamena	minamena	muamena mũamena
	Distal	ameno	ngameno ñameno	minameno	muameno mũameno
Ten (Suppletive)	Proximal	oäao̧e	ṅoäao̧e	minioäao̧e	mṵoäao̧e
	Medial	oäao̧a	ṅoäao̧a	minioäao̧a	mṵoäao̧a
	Distal	oäao̧o	ṅoäao̧o	minioäao̧o	mṵoäao̧o
Twenty (Suppletive)	Proximal	rumaeo̧e	ṅarumaeo̧e	minirumaeo̧e	mṵrumaeo̧e
	Medial	rumaeo̧a	ṅarumaeo̧a	minirumaeo̧a	mṵrumaeo̧a

	Distal	rumaeọo	ṅarumaeọo	minirumaeọo	mu̇rumaeọo

For further information see "Nauruan Demonstratives" (www.academia.edu/108407672) by the present writer.

81. Points of the Compass.

The translators of the 1918 Bible had a problem with the points of the compass as the pre-colonial Nauruans did not have the concept of a compass with its headings of N, S, E and W.

The traditional Nauruan travel was mainly along the cloast (NG222,223), and the direction was based on the traditional strike points of the trade wind, so you either travelled '*apwijuw*' or '*apwewa*'.

If you travelled inland, you went '*apoe*' (which seems to include the Nauruan word for the interior of the island, '*oe*').

If you travelled from any place in the island to the sea, you travelled '*apago*'.

The 1918 Bible translators adapted the four Nauruan words listed above .

pwijuw:

The adverbial form is '*apwijuw*'. This seems to be formed of two elements, the adverbial '*a-, an-*', 'at, on, close by, bordering on' (NG195), and '*pwijuw*', which either historically or coincidentally contains the element *ijuw*. '*pwijuw*' is spelt *puijuw* by Kayser in *Nauru Grammar* .

pwijuw is the place in Ijuw District where in pre-colonial days there was an upright stone marker, as it was traditionally where the Easterly Trade Winds first struck (NG223)

Traditionally, if you travelled along the coast at any point from the stone marker at Yangor (Aiwo District) - i.e. *pwewa* - to the stone marker at *Ijuw*, you traveleld towards '*pwijuw*'.

The only exception was at Buada, where the term '*pwijuw*' had a different sense (see Kayser's directional map below).

The 1918 Bible translators used arbitrarily '*pwijuw*' for South. The 1976 New Testament uses the Englsih term South except on one occasion (Matt 12:42) when '*pwiyuw*' is used.

In *Nauru Grammar* there is one example:

rodu puijuw in aeae NG194 went east to see, go down (to) *pwijuw* to see

pwewa:

The adverbial form is 'apwewa'. This seems to be formed from two elements, the adverbial '*a-, an-*', 'at, on, close by, bordering on' (NG195), and '*pwewa*'. '*pwewa'* is recorded as *pawa* by Kayser in *Nauru Grammar*.

pwewa is the place in Yangor (Aiwo District) where in pre-colonial days there was an upright stone marker, as it was traditionally where where the Westerly Trade Winds first struck (NG223).

Traditionally, if you travelled along the coast at any point from the stone marker at Ijuw to the stone marker in Yangor, you travelled towars '*pwewa*'.

The only exception was at Buada, where the term '*pwewa*' had a different sense (see Kayser's directional map below).

The 1918 Bible translators arbitrarily used '*pwewa*' for North. The 1976 New Testament uses the English term North.

In *Nauru Grammar* there is are several examples:

apawam [sic] NG191 westward, west of
eṅin in pawa NG194 wind from the west, wind of *pawa*
äok inno pawa NG208 sets there in the west, is sets there (at) *pawa*
a öreita kanakani a amätimena eoniñ areij oñow pawa NG211 I am looking at the three boys there who are going west/going to *pawa*.

poe:

The adverbial form is '*apoe*'. This seems to be formed from two elements, the adverbial '*a-, an-*', 'at, on, close by, bordering on' (NG195), and '*poe'* , the inland part of Nauru, which seems to include the Nauruan word '*oe'*, the interior of the island.

The 1918 Bible translators arbitrarily used '*poe*' for East. The 1976 New Testament uses the English term East.

Nauru Grammar lists '*apoe*' once, with the gloss 'inland' (NG191).

The 1976 New Testament uses the phrase '*edogen ina edioda ekwan*', 'towards where the sun rises' once (Re 21:13).

apago:

The adverbial form is '*apago*'. This seems to be formed from two elements, the adverbial '*a-, an-*', 'at, on, close by, bordering on' (NG195), and '*pago*' , on the sea shore. This may historically include the word '*mago*', open sea.

The 1918 Bible translators arbitrarily used '*apago*' for West. The 1976 New Testament uses the English term West.

*Nauru Grammar* lists '*apago*' as 'on the seaward side of the island, at the beach' (NG191) and gives possessive forms:
pago, on the sea side of me; *pagom*, on the sea side of you; *pagon*, on the sea side of him/her etc. (NG195)

The 1976 New Testament uses the phrase '*edogen ina eag ekwan*', 'towards where the sun sets' once (Re 21:13).

Camilla Wedgwood gives a different interpretation to '*apwijuw*' and '*apwewa*'. In her series of two articles in the journal Oceania, she states (part 1, page 370):

"On the eastern side stands a rather large outcrop of rock …at a place called Ganokoro [Ijuw District]. On the west coast, on the foreshore…is another place called Arijeijen[Denigomodu District] . These two spots mark the two important points of the compass, the place of sunrise and the place of sunset. To go in the direction of Ganokoro is *apwijuw* or eastwards; to go in the direction of Arijeijen is *apwewa* or westwards."

Map 3. Traditional Nauruan Directions (from Kayser's Nauru Grammar page 222.

82. Denasalization following directional '*iow, eow*'.

When a verb is followed by the directional '*iow, eow*', denasalization takes place but the initial glide vowel is dropped, i.e.

Example 198, *omwatowen turin*, made wise by > *omwan + iow +-en*

83. Denasalization of the Success Suffix 'wõñ, wong'.

When the Successful Outcome Suffix 'wõñ, wong' is followed by

(a) the Directional Particle '*eow, iow*',

(b) the Perfective Aspect Suffix '*-en*'

denasalization occurs, i.e. *'wotow', 'woten'.*

In the case of (a), *wõñ/wong + iow,* the initial high glide vowel is dropped, i.e.

V + *-wong + iow* > V + *-wotow*

In Example 210, '*ang um timor wotow ean*', 'by which we might successfully live' ,

'*wotow*' < *wong + iow*.

When the Successful Outcome Suffix *-wong* modifies a verb and the Perfective Aspect Suffix is then added to the modified verb, denasalization occurs, i.e.:

V + *-wong + -en* > V + *-woten*

So, '*or eed woten*', 'the two of them/both of them have already successfully seen it'.

This denasalization also occurs with verbs that have become fused with *wong*, such as '*oiyuwong*', 'to recognize'. i.e.

In Example 138, '*oiyuwoten*' < *oiyuwong + -en*.

This denasalization also occurs when 'wong' acts as an indipendent verb, i.e.:

a woṅ NG179 I am successful
a woten NG179 I was successful

84. Classifier 6[32].

In Example 244, 'abueret egä[t] eṅä', 'how many baskets of shingle', 'abueren' is the Numeral Particle for Classifier 6[32] 'bwer', basketful'

85. Verbs Requiring Possessive Suffixes.

There are a number of verbs in Nauruan that require a possessive suffix to reflect the agent.

In Example 289, 'bwe re nim otoburõra', 'so that they should kneel', the agent 'they [re]' is echoed by the possessive suffix '-(õ)ra [their]'.

A number of these verbs appear to be recent formations (in historical linguistic terms), as they are verbal phrases that have become verbalized. So, '*otoburõra*' is '*oto*' V + '*bur-*' N + '-*(õ)ra* Possessive Suffix.

Other verbs include:

> '*gõrõmwimw*', rush to meet
> '*oniñ*', afraid, dismayed
> '*owaroñ*', boast, defiant owarongeo
> '*winba*', rebel, revolt

86. '*imiton*'.

'*imiton*' is a contraction of

> *imin + ion*

87. Immediative Aspect is discussed in a separate study, see 'Nauruan Immediative Aspect' by the present author.

88. Progressive Aspect is discussed in a separate study, see 'Nauruan Progressive Aspect' by the present author'

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